THE LIBERATOR EVERY FRIDAY MORNING.

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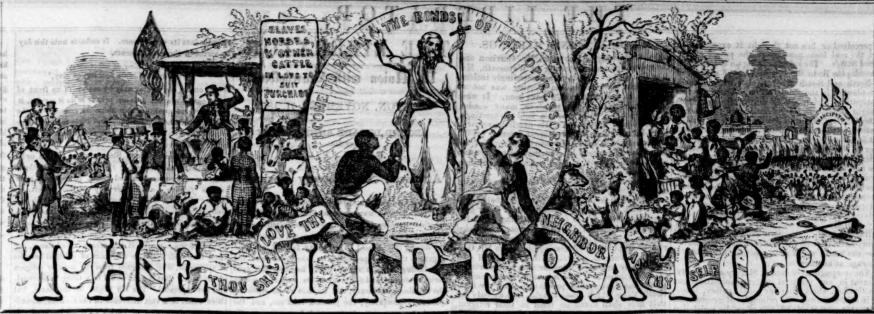
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Five copies will be sent to one address for TES LARS, if payment be made in advance. All remittances are to be made, and all letters ng to the pecuniary concerns of the paper are to directed, (FOST PAID,) to the General Agent. T Advertisements making less than one square intel three times for 75 cents—one square for \$1 00.
The Agents of the American, Massachusetts,

rised to receive subscriptions for the Liberator. The following gentlemen constitute the Financial tee, but are not responsible for any of the debts the paper, viz :- FRANCIS JACKSON, ELLIS GRAY EDMUND QUINCY, SANCEL PHILBRICK, and WENDELL PHILLIPS. In the columns of THE LIBERATOR, both sides of

vivania and Ohio Anti-Slavery Societies are au-

question are impartially allowed a hearing. WM. LLOYD GARRISON, EDITOR.



Our Country is the World, our Countrymen are all Manfind.

J. B. YERRINTON & SON. PRINTERS.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL."

Yes! IT CANNOT BE DENIED—the slaveholding

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions ro

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years,

of preserving the African slave trade; the second was

THE STIPULATION TO SURRENDER PUBLIFUE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under

the name of persons in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

OF THE NATIONAL GOVERNMENT.' -- John Quincy Adams.

VOL. XXIII. NO. 45.

BOSTON, FRIDAY, NOVEMBER 11, 1853.

WHOLE NUMBER 1188.

SELECTIONS.

From the Liverpool Mercury, of Oct. 11. THON AND PROSPECTS OF THE ANTI-SLAVERY CAUSE IN AMERICA.

very able lecture on the present position and peets of the anti-slavery cause in America, delivered on Tuesday evening last, in the large the Bible Depository, Slater street, by Mr. McKim, of Philadelphia, U. S., the secretary Penasylvania Anti-Slavery Society, and for of the Penasylvania Freeman. The Rev. ditor of the Pennsylvania Freeman. The Rev. cis Bishop was called to the chair; amongst smpany present were Mr. W. Rathbone, Mr. on Forster, Mr. Thomas Blackburne, the Rev. Roberts, the Rev. R. L. Carpenter, Mr. F. dhead, Mr. Tim othy Jevons, Mr. C. E. Rawlins, amuel Thornely, Mr. Thomas Jevons, Mr. E. Samuel Thornely, Mr. Thomas Jevons, Mr. E. nble, Mrs. Follen, the well-known American bress, Miss Cabot, of Boston, U. S., Miss Pugh, whiladelphia, U. S., and several fugitive slaves, he Rev. Chairman said that though, in obedience he request of the meeting, he took the chair proat pleasure, he could, without the slightest stion and with much truth are that it is the strong and with much truth. ion, and with much truth, say, that it would ach more agreeable to his feelings if some resident of Liverpool of longer standing and er weight than himself had been called to pren the occasion. He proceeded to give some nt of the character of American slavery, and, arking that the whole country had been I from the centre to the circumference by that erful production, 'Uncle Tom's Cabin,' he said ald be wanting in fidelity and true friendship brethren across the Atlantic were we, from dse notions of national courtesy, to suppress k atterance to them on every fitting occasion.
was speaking in terms of eulogy of the lecturer,
n a colored gentleman (Mr. North, joiner of on) entered the room, and turning to him, thep said, the entrance of that friend brought before him the abominable character of that stitution about which they were to be addressed at evening. He (Mr. North) two years ago was at evening. He (Mr. North) two years ago was nsidered by the laws of the United States of merica not to be a man; he was decided not to a person possessing human rights and feelings, it a thing—a piece of property. He, however, it a burning sense within him of the wrong which as done him, and, aided by a young English sail-then in that room, he left Charleston, stowed away in a vessel. He kept in his place of conceat-ment until the ship was too far distant from Charles-ton for the captain to put back with him, so he was brought safely to this port. He called on a entleman connected with the Society of Friends, and said he was a mechanic and did not wish charty: he only wanted employment. The gentleman appealed to, obtained a situation for him, and he appeared to, obtained a situation for finit, and ab-centinued in it for some time, giving every satisfac-tion; and he was now working on his own account, and showing himself to be a competent and respect-able man of business. (Hear, hear.) The Rev. gentleman then directed the attention of the com-pany to the object of the meeting—it was to hear

maddress from a very intelligent gentleman, who was one of that noble band of men and women in Imerica who had devoted themselves in the most admirable manner to the promotion of the cause of abolition, who had put their hands to the plough, and, by the blessing of God, had shown, amidst containely of no ordinary kind, persecution, and social and petty exclusions, a fidelity to the cause which every true-hearted man must admire. He therefore had great pleasure in calling upon Mr. McKim to give to the company some account of the labors of the abolitionists, the principles by which they were actuated, and the modes in which they proposed to carry forward the great purpose which they had in view, namely, the final and total overthrow of that gigantic abomination, human slavery. (Applause.)
Mr. McKim then proceeded to address the meetng. He said he had been requested by some of the anti-slavery people in Liverpool to give some of sa and slavery people in Liverpool to give some of his views in regard to American slavery—its pre-sent condition and future prospects—and he was happy to avail himself of the invitation. He had been travelling through Great Britain and a portion of the continent, mainly from his deep interest in the inti-slavery movement, and from a desire to do what he average in the contraction of the continent. what he could to produce a deeper and more intelligent interest in the movement, and to secure a more effectual co-peration with the abolitionists of America for the overthrow of American slavery. In speaking on that subject, he would state all that ght be justly claimed by those in favor of slavery.

expressions he would make use of did not The expressions he would make use of did not arise from any preference to monarchical institutions; he heartily preferred the form of government which prevailed in his own country, for there was something grossly revolting to him in the inequalities of wealth and the distinctions of rank which he perceived in England. He would admit that America was a great country, though not exactly in the sense in which that word was taken by a French friend of his, who, when told by an America was a great country.

an in Paris that America was a great country, aid, 'Aye, it is very large.' America was great said. 'Aye, it is very large.' America was great in other respects, without reference to its geographical extent. She was great in her enterprise, as manifested in her magnificent internal improvements, in her railroads of a thousand miles in length, piercing her highest mountains, bridging her widest rivers: in her commerce, the suils of which whitened every sea: in her system of popular education, the benefits of which were enjoyed by hundreds of thousands: in her graving liver. hundreds of thousands; in her growing litera-re; and in the aptness of her people to comand to enjoy a very enviable position with respect to most of them. He would admit all this, but not as an argument in favor of her position as a slaveing country. Nevertheless, it seemed to be common understanding amongst those who unthe common understanding amongst those who understook an apology for America in the matter of slavery to give an account of all those things. It was often said by people who had made the tour of America, that they had not seen any of the revolting cruedities described by some abolitionists, and their impression was that there were gross misapprehensions in the British mind on this subject. He would admit that the English tourist might land at Boston, and travel in the South, out ght land at Boston, and travel in the South, out the West by St. Louis, and embark again at Work, and during this tour he might not have seen stripes inflicted upon a slave, or any of the barbarities exhibited by the operation of the slave barbarities exhibited by the operation of the slave system. He might not have seen so much physical suffering and evidence of bodily destitution as he might possibly have met with in this country. In addition to this, he might bave found the people of America generally hospitable, and as honest and upright in their dealings as those whom he left on his own shores. Moreover, had he gone, he might have heard the abolitionists designated as an unreasonable, unrea

thing, and it sometimes underwent curious operations by going from this country to America; 19 out of every 20 who went to America apparently staunch abolitionists came back with their views very mach changed. When there, they at first suppressed their feelings, became gradually accustomed to witnessing the system in all its phases, and finally either became supporters of it or at least sopponents. On the other hand, the passage across

This was slavery according to the definition by the Louisiana code. The apologists of slavery might say what they chose to show that slaves were well treated, and that slavery was not so bad as it was represented to be by the abolitionists; but he said that no worse treatment could be heaped upon a man, as long as they give him life—he would go a step further—even take away his life, and it would not be worse than thus converting him into a mere chattel, and treating him 'to all intents, constructions, and purposes whatsoever,' as a mere article of marketable property. (Loud applause.) The sceptic would say, yielding a little, that slavery was bad in principle, and he objected to it as much as he (the lecturer) did. He would say that the law was more severe than the actual system, and they were in the concrete, but he (the lecturer) contended that nothing could be so bad as placing such power over one human being in the hands of another. That slavery wrested all power from the slave was clear, for if there was any one lesson taught in the history of the world, it was that no human being could be trusted with powpower over another human being.

The lecturer illustrated these observations by several examples from history, and from his own experience, and remarked at some length upon the different opinions formed on the subject of slavery by Europeans and Americans after a voyage across the Atlantic. The human heart was a very strange thing, and it sometimes underwent curious operations by going from this country to America; 19 out of every 20 who went to America apparently staunch abolitionists came back with their views and could be an all the charted the false charges which had been told that those who conducted the Anti-Slavery standard, the executive committee of the society in New York, and Boston, and Phillips, and learnet, and with those who conducted the Anti-Slavery by Europeans and Americans after a voyage across the Atlantic. The human heart was a very strange thing, and it sometimes underwent curious

rery much changed. When there, they at first suppressed their feelings, became gradually accustomed to witnessing the system in all its phases, and finally either became supporters of it or at least so reconciled to it as not to stand forth as its opponents. On the other hand, the passage across the Atlantic to this country appeared to have a very contrary effect upon the Americans, for many of them who had never been heard to speak against the clumber of their public career, and loved them for their domestic virtues and their private worth. (Applause.)

It had been shown by Birney and others, that the church in America was the bulwark of slavery; and in confirmation of this, Mr. M'Kim read an extract from a sermon by the well-known commentator, Dr. Albert Barnes, an influential Presbyterian divine, in which it was contended that, but for the unfaithfulness of the churches slavery. the Atlantic to this country appeared to have a very contrary effect upon the Americans, for many of them who had never been heard to speak against the slave system at home, no sooner touched England's shores, than their opinions seemed to undergo a change, and they might be heard declaiming against the system in Exeter-hall as though they had ever been decided abolitionists. To show the stealthy but most corrupting influence often exerted on persons by a residence amid the institution of slavery, he would read the following authentic extracts from the letters of a lady who had gone from the free States to reside with some relatives in the south. In one of her first letters, dated June, 1834, she said—'Fanny's child, as you may well suppose, is dreadfully spoiled. She has two little negroes to wait on her all the time, and if she cries, they are the sufferers. Fanny is a hard mistress to be slaves. Oh, Charles, I could never have believed it if I had not seen it. She says I spoil them—the slaves—by kind treatment, and yet I have barely treated them as human beings!' About two months after this she wrote, under date of August 15th, 1834, and mark the change, as follows:—The slaves here are better off than the poor people at the north. They are a most ungrateful race.' Again, on August 25th, 1835, when more than a year had passed away, she wrote, and observe how completely her objections to slavery had vanished under the blighting influence of the impure moral atmosphere around her, —One morth, I am sure, would cure any abolitionist. They would soon see that the slave here was where he was intended by the Ruler of the universe to be. They (the slaves) cannot bear liberty. They trample upon you as soon as you give them any advantage in the strategies of the positions were infidelity, then, and were infidels. But that was not what it was intended the people of this country should understand by the charge, and in the way in which it was sometimes brought forward by emissance from the United States of American church he was intended by the Ruler of the universe to be. They (the slaves) cannot bear liberty. They trample upon you as soon as you give them any advantage over you. I feel and know the slave is in his right place.' Again, on June 26th, 1836, she wrote—'They (the slaves) are clothed, fed, and treated well by their masters, and hear the gospel preached constantly, with a very few exceptions; they are a race who, I must ever believe, are just where our dear Lord designed they should remain.' (Hear, hear.) These extracts showed very forcibly the depraving influence often exerted on the minds of those who go to reside in the slave States of the south. (Hear, hear.)

He had not himself seen many of the cases of cruelty which were related upon good authority, and the south. (Hear, hear.)

of those who go to reside in the slave States of the stouth. (Hear, hear.)

He had not himself seen many of the cases of crulety which were related upon good authority, and, therefore, would not state any of them. He had more therefore, would not state any of them. He reatment of slaves in the cotton plantations, rice as wamps, or sugar mills of the south, where, it was stated, slavery existed in its worst form. His place and the stated, slavery solves in the work, and there he had many opportunities of seeing grades as who had eacaped to the north, that they might enjoy the blessings of freedom. These were called well-treated slaves—slaves who had had more tiberty than usual, when the had more than the ordinary amount of intelligence, who had had more than the ordinary amount of intelligence, who had had more than the ordinary amount of intelligence, who had had more than the ordinary amount of intelligence, who had had opportunities of doing other work, and thus acquiring a little money, which had had more than the ordinary amount of intelligence, who had had opportunities of doing other work, and thus acquiring a little money, which had had more than the ordinary amount of intelligence, who had had opportunities of doing other work, and thus acquiring a little money, which had had more than the ordinary amount of intelligence, who had had opportunities of doing other work, and thus acquiring a little money, which had had more than the ordinary amount of intelligence, who had had opportunities of doing other work, and thus acquiring a little money, which had had more than the ordinary amount of intelligence, who had had opportunities of doing other work, and the work of the most of the most

to give any definition of his own of slavery. He would read to them the definition which the slave code itself gave of the matter. The South Carolina code said—A slave should be deemed, taken, and adjudged in law to be a chattel personal in the hands of his owner, heirs, executors, administrators, and assigns, to all intents, constructions and the reputation, and a fair proportion of them who held hands of his owner, heirs, executors, administrators, and assigns, to all intents, constructions and sair proportion of them who held hands of his owner, heirs, executors, administrators, and assigns, to all intents, constructions and sair proportion of them who held hands of his owner, heirs, executors, administrators, and assigns, to all intents, constructions and saves just as others did.

He had seen something of the slave trade, but it is somewhat different language. The slave is such that he had witnessed were a sufficient reply to the regiments which were brought forward by the arguments which were leaving the city of Washington put all that he has, and all that he has, and all that he has, and all that he can acquire, is the property of his master, body and soul, life and limb, wife and children, are the property of his master, to be disposed of at his will.

The slave could not, without a figure of speech, say that his hands or his feet were his own, because, "Horotocometric proposed of the sould be the certain of the property of his master, to be disposed of at his will."

The slave could not, without a figure of speech, say that his hands or his feet were his own, because, "Good-bee, I have my whole family with a sort of melancholy satisfaction, to the other heads and his feet belonged to his master.—I have a salvery according to the definition by the constructions and the human heart which could be the certain preduced the revolution in the feelings of the masses which were em land, and a part of his errand was to invite the cooperation of those who felt interested in the movement. After thanking the company for the indulgence which they had shown him, the lecturer resumed his seat amid loud applause.

Mr. T. WOODHEAD briefly proposed a vote of thanks to the lecturer, and an earnest expression of sympathy with the abolitionists of America, which was seconded by Mr. C. E. Rawlins.

which was seconded by Mr. C. E. Rawlins.

The Rev. Chairman, in putting the motion to the meeting, said that he was one of the English travellers who had not become reconciled to the system of slavery during his stay in America, for after visiting several of the Southern States, his hatred to it had become infinitely greater. He then gave some interesting accounts of scenes which he had himself witnessed at slave auctions in America, one of which was in Richmond, the place from which Mrs. Tyler had dated her adplace from which Mrs. Tyler had dated her ad-dress in answer to the one sent by the women of England—scenes which in that mixed assembly he

could not attempt fully to describe.

The resolution was then put to the meeting and carried unanimously, which terminated the pro-

From the Anti-Slavery Standard, Oct. 29. HIRED LIBELLER OF HIS COUNTRY.

We call the attention of the reader to the slashing derer of President Pierce in the London Times.' It is an awfully severe but richly deserved castigation. The blood flies at every cut of the lash, and it will be long before the victim recovers from the infliction. Some of our readers may not, perhaps, recollect who was Consulat Genoa at the period alluded to by the Union, and who is the present correspondent of the London Times. That there may be no danger of any other person bearing, in the estimation of any one, the sins of this particular personage, we will print his name. It is C. Edwards Lester. He once wrote a book with the impressive title of 'The Glory and Shame of England.' His glory, if he was ever in any respect glorious, has departed, and he has written his own shame, or, may be, the Washington Union has written it for him. Let C. Edwards Lester be remembered as the hired libeller of his country.—Detroit Free Press.

Lester be remembered as the hired libeller of his country.—Betroit Free Press.

The case of this Lester has been one of the interesting items of political scandal the past week. It is not an unusual thing for him to be brought before the public charged with one and another disgraceful act, but this time something more than usual importance is attached to him from the fact that he is the New York Correspondent of the London Times—the English Herald—and has availed himself of that position to attack the present administration, incited thereto, it is alleged, by his own disappointment in not getting an office under it. The Washington Union and the Post of this city have taken him in hand, and have shown, from his antecedents, how much credit is to be given to any statement he may make; Lester, on the other hand, has replied, in a letter to Secretary Marcy, and the verdict of candid people, after hearing all the evi-

werdick of candid people, after hearing all the evidence, will probably be that as to integrity and honorable dealing. It is as the difference between six and half-a-dozen.

But time's great whirligig generally does justice to all men, and the general truth has its particular application in this instance. There are probably very few, if any, papers in the country that will not join in with the Detroit Free Press in the sentiment of the paragraph we have quoted above. Yet it is not many years since this same Lester was petted and praised as a patriot of the noblest breed because the libelling for which he was then, if not head to serve as a vehicle of abuse and misrepresentation of the Abolitionists both of that country and this. For all this, he was paid with the consulship to Genoa, where, for several years, he so represented his government as to make the very name of it an offence in the cars of all just men. From that time to this, his career has often enough been traced, as well as more recently by the papers we have just referred to. But of his history before he went to England, and of his conduct in connection with that visit, nothing seems generally known, or, at least, nothing is told by those who have undertaken to expose this literary and political bravo. Here we can supply a note or two.

Lester was originally a Presbyterian minister, settled in some 'rural district,' somewhere, we believe, in the Western part of Massachusetts. One of the Anti-Slavery lecturers dug him up out of that obscurity, and introduced him to the notice of the prominent Abolitionists about Boston. He made his entrance into public life at an Anti-Slavery meeting in that city, appearing upon that platform, not, perhaps, with quite the assurance and imposing flourist which long half has now made him of the prominent and his a made him of the prominent about the assurance and imposing flourist which long half has now made him of the prominent and his a made him of the prominent and his a made him of the prominent and his a made hi

the prominent Abolitionists about Boston. He made his entrance into public life at an Anti-Slavery meeting in that city, appearing upon that platform, not, perhaps, with quite the assurance and imposing flourish which long habit has now made him master of, but with quite enough of them, added to his strong profession of Anti-Slavery zeal, to ensure his favorable reception. We do not recollect that he signalized his conversion by any other remarkable public effort in behalf of the cause, but he was afterward appointed a delegate to the World's Anti-Slavery Convention of 1840 in London, had, if our memory serves us faithfully, the appointment was made at his own request. At all events, he went with Anti-Slavery credentials in his pocket, and these he used till he could use them no longer. In London, he was all things to all men, as he understood the Apostolic injunction, being an Evangelical clergyman, an Anti Slavery delegate, or an easy man of the world, as best served his purpose. In one of these characters, it is said, he collected funds for colored people in Canada, though on what authority, or what was their destination, was not so clear. In society, his cards announced him as C. Edwards Leicxier—an arison, the sympathizer with fugitive slaves, and the acknowledged manager of the Underground Railrond, beams to have won the heart of Mr. Tyler; and the collected funds for colored people in Canada, though on what authority, or what was their destination, was not so clear. In society, his cards announced him as C. Edwards Leicxier—an arison, the sympathizer with fugitive slaves, and the acknowledged manager of the Underground Railrond, beame of Our Consul in Genoa. The desire of the Rev. Charles Edward Leister to be saved from contact with the Abolitionists is no doubt cordially reciprocated by them, with the exception, perhaps, of John Van Buren, Henry B. Stanton, and the Rev. B. H. Cox, D.D.

From the A. S. Standard, Nov. 5. CHARLES EDWARDS LESTER.

This person has made some noise in the world, as 'Our Consul in Genoa'—as the exhibitor and historian of an iron crucifix—as the possessor of a picture obtained by some means or other from M. Vespucci. of Florence—as the author of 'The Vespucci, of Florence—as the author of 'The Glory and Shame of England'—as the translator of

questions, it is true, are not important, but still the answers to them are startling and amusing. Some of our elder citizens may remember that, in 1835, a convention of Abolitionists were driven

out of Bleeker Street Church, Utica, by a mob, headed by Samuel Beardsley, who was rewarded for his Union-saving efforts on the occasion, by being made, soon after, Attorney-General of the State of New York. The convention thus forcibly expelled at Utica, re-assembled at Peterboro', and there formed the New York State Anti-Slavery Society.

The Pastor of the Bleeker Street Church was, of article from the Washington Union in another column of this morning's impression, headed 'The Paid Slanderer of President Pierce in the London Times.' It is end gentleman was Charles Edwards Lester!!

end gentleman was Charles Edwards Lester!!
In 1840, a General Anti-Slavery Convention,

PRESIDENT of the United States, the address would

antecedents, now much credit is to be given to any statement the may make; Lester, on the other hand, has replied, in a letter to Secretary Marcy, and the verdict of candid people, after hearing all the evidence, will probably be that as to integrity and honorable dealing, it is as the difference between the difference

WHIG TESTIMONY AGAINST THE FUGITIVE LAW.

Judge Hornblower, late Chief Justice of the State of New Jersey, in a letter addressed to the Committee of the Free Democracy of New York, who had invited him to be present at a recent meeting in the Tabernacle in that city, speaks his views against the unconstitutionality of the Fugitive Slave Law, in the following emphatic terms:

against the unconstitutionality of the Fugitive Slave Law. in the following emphatic terms:

'I wish you success with all my heart. I am, as respects the general policies of our country, a Whig—a democratic Whig, if you please—but in more precise terms, an American constitutional republican. I stand, and always have stood, on the platform of the constitution. It is broad enough, and strong enough, and free enough, when rightly construed, for me. The clause providing for the delivering up of 'persons,' whether apprentices or slaves, who are bound to service, &c., did not make slavery a constitutional element of the general government. It did not establish it, nor in the least degree recognize it as a national institution. It recognized the fact, and that, only by a forced implication, that slavery existed in some of the States, but imposed no obligation on the general government to foster, protect, promote, or guarantee its existence, perpetuity, or extension in those States or elsewhere.

The Constitution gave Congress no power to legislate on the subject of apprentices or slaves escaping from service; but it did, in effect, prohibit the States from passing any laws discharging them from such service. Such was my opinion, deliberately and judicially formed, more than sixteen years ago, long before the present Fugitive Slave Law case passed, and such is still my opinion. I have only to add, that, admitting the authority of Congress to legislate upon the subject at all, I consider the provisions of the existing law as not only unconstitutional, but as cruel and oppressive, contrary to the common law of our land, and the first principles of justice and humanity!'

From the Anti-Slavery Standard. COLORED WOMAN'S INTERVIEW WITH

A DOCTOR OF DIVINITY.

Scene—A room in the house of Rev. Dr. Ide (Baptist) of Springfield, Mass. Mrs. Prince, a colored woman, from Boston, awaiting an interview with the

[The Doctor enters.] Mrs. Prince—I called to be if you would buy my book (hands him the book, together with certain papers certifying to her good

character, &c.)

Dr. Ide (turning over the book and papers spitefully)—What could you make a book of?

Mrs. Prince—I do not carry the papers so much
to help me sell my book as to protect me from insult, as we colored people are liable to be insulted.

Dr. Ide—You insulted! You are constantly insulting us; how you carried on down there in Philadelphia—making such a fuss about your rights.
I don't want your book. I'll give you some change.

Mrs. Prince—I would like to have you take the
book for your Sabbath School library.

Dr. Ide—I don't want your book; it's nothing
but a humbug.

ut a humbug.

Mrs. Prince (rising and indignantly catching her book and papers)—Don't you say that my book is a humbug, you villain! I'll expose you wherever I go: I'll expose you in the public prints for insulting me. Erit.

This is the way that the Dr. casts out the devil

from Springfield, as he boastingly said he would

The London Anti-Slavery Advocate, for October, begins its second year under auspices far more encouraging, we believe, than those with which it came into being a year ago. This year has proved it not merely an important and useful auxiliary, but a necessity of our cause in Great Britain. No measure could have been more judicious in its conception, or opportune in its execution, than the establishment of the Advocate. The wisdom of that scheme, and the fidelity and skill with which it has been accomplished, are nut beyond all question by scheme, and the fidelity and skill with which it has been accomplished, are put beyond all question by the journal itself during its first year. It has breathed a new life into the anti-slavery movement in England. It has been a new medium of com-munication between the abolitionists of the two munication between the abolitionists of the two continents, and the means of concentrating and guiding to practical results a vast amount of anti-slavery feeling and sentiment, which before rarely, if ever, found an expression in fitting action. The Advocate has been conducted with signal ability and discretion. It has combined unswerving adherence to principle and boldness of speech with true dignito principle and boldness of speech with true digni-ty and courtesy of manner, commending all sincere devotion to the oppressed with unstinted praise, and exposing fair-faced hypocrisies and noisy pre-tensions with an unsparing hand. We rejoice to learn that its character and labors are finding their true appreciation, and its circulation and influence are widening more and more among the friends of the slave in Great Britain; and we trust that, while one human being wears the fetters of the slave, its clear light will never wane, nor its manly voice be hushed.

LITTLE Eva. This exceedingly pretty part in the drama of Uncle Tom's Cabin, which has been performed for almost a hundred nights at the National Theatre in this city, is executed by Cordelia Howard, whose father is proprietor of the Troy Museum, where she was trained to the stage. Sho was born in Providence, R. I., in the spring of 1848; hence it must be admitted that she is somewhat of a predige for one as young. We have no 1848; hence it must be admitted that she is somewhat of a prodigy for one so young. We have no fault to find with any of the other characters, and intend no reflection upon them when we say that this little girl is the life and soul of the play. She is not Cordelia Howard on the stage; she is 'Little Eva,' in life and death. No one can see her in this part without loving her, and feeling that his own nature is improved after witnessing her performance of the character. We learn that she will sing a new song next week, composed by her father, who is also the author of 'Little Eva in Heaven,' and the hymn sung by Uncle Tom.—The trait we mentioned last week in her character is a noble one, devoting a dollar of her salary every night to the relief of the poor little girls of Mr. Pease's school.—Tribune.

Is there anybody about these days who would like to buy Gen. John A. Dix late Sub-Treanurer, and Ambassador in expectation! No doubt he could be purchased at a reasonable rate, whether on his own valuation or that of the public. Perhaps there are some who pity his disappointment in not getting the French mission. Perhaps there are some who blame Mr. Pierce for not keeping his word with him. Perhaps, too, there are some who admire his letters to Mr. Garvin, and appreciate their patriotic devotion to the salvation of the Union à la Legree. It is an old story, that of men selling themselves to the devil and getting bitterly cheated in the bargain.—N Y. Tribuse.

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A new Association, bearing the above title, has recently been formed in the City of New York. The object is the diffusion of Gospel truth in the Southern and South Western States, and in all ordinary cases, this to be done under the direction ordinary cases, this to be done under the direction of ecclesiastical bodies, or missionary organizations of an evangelical character, within said States. The President is James Boorman, and among the Vice Presidents are Anson G. Phelps, Dr. Cox, and Cyrus P. Smith, in New York and neighborhood. Mr. Hallock, of the Journal of Commerce, is Treasurer, and Dr. Bethune, Dr. Baird, and Dr. Eddy, of Newark, are on the Executive Committee.

The Society has just issued a long address to the public, in which they fully recognize the importance of other societies, and hope for their aid and cooperation, especially of the American Home Missionary Society. But they say that Society is restricted by its rules from aiding any minister.

is restricted by its rules from aiding any minister or missionary, however faithful, laborious or self-denying, who, under any circumstances, is a slaveholder. And secondly, the impression is general at the South, that the Home Missionary Society is closely allied to Abolitionism, so called. This impression, however erroneous, renders the aid afforded by that Society to churches in the Southern and on by that Society to enurenes in the Southment and South Western States of doubtful value in refer-ence to success; insomuch that, in some cases where such aid had been rendered, it has been voluntarily relinquished by the recipients, needy though they were, as a damage rather than a bene-fit. While, therefore, we are convinced that the though they were, as a damage rather than a benefit. While, therefore, we are convinced that the American Home Missionary Society, without a change of policy, is essentially unable, even if it were disposed, to perform our work, we desire still to cherish toward it the sentiments of kindness and good will, which, with some of us, date back to its organization, and even before; for some of us aided in its formation. Most of the members of the Southern Aid Society are, and long have been, supporters of the American Home Missionary Society; and some of them are among its largest contribuporters of the American Home Missionary Society; and some of them are among its largest contributors. They expect to aid it still. They rejoice in its efficient labors at the North and West, and hope, in some measure, to supply its lack of service at the South and South West. The whole country is our field. In so far as it is occupied by the American Home Missionary Society, we gladly cooperate. Where that Society pauses or falters, there the Southern Aid Society begins its separate action. and thence proceeds. Thus, between the two, if Providence smile upon our efforts, the whole of our beloved country will be cared for and aided, accordingly the state of the second secon measure of the benefactions of the With regard to their mode of operations they

say: 'The Southern Aid Society intend to deal with their southern brethren in the confidence of Christian friendship. Reproach, calumny, and all sorts of injustice, have been tried upon the south for a quarter of a century, without any good re-sult; the Southern Aid Society will try the oppo-site policy of kindness, sympathy, and co-operation in every good word and work. Let us treat our southern fellow-citizens and fellow Christians with southern fellow-citizens and fellow Christians with generous confidence—with fraternal appreciation; and see if this more excellent way will not prosper! if the benediction of God will not crown it, to his own glory and the good of all! Thus doing, we are fully persuaded that, through the counsel and concurrence of corresponding bodies at the south, our missionaries will be able to preach the Gospel in its power and purity, to every master and every slave who can be reached by any human instruslave who can be reached by any human instru-mentality. If the Christian public will give us the necessary means, and the Lord add his blessing, we may hope for great results, ultimately, from the operations of this Society.'
In pleading for aid to their assumed constituents,

they say:
'Have the Slave population no claim upon us'
'Have the Slave population no claim upon us' What have they done, that we may not sustain a faithful ministry in teaching them the way of salvation? May we not send them missionaries, without accompanying our benevolence with such measures as shall suggest a doubt to the people whether we are content to seek their conversion with the simplicity of the early Christians? Need we have the least apprehension lest the regenerat-ing and purifying influence of the Scriptures should fail of its proper action upon the best interests of all—the servants, the masters, the Church and the

The slave population in the South are peculiarly susceptible to a good religious influence. Their mere residence among a Christian people, even under all the disadvantages of bondage, has wrought a great and happy change in their condition. They have been resided from the right of heatherism to sed from the night of heathenism to the light of Christianity. Thousands of them have been brought to a saving knowledge of the Gospel. Of the 100,000,000 of the negro race, there cannot be found another so large a body as the 3,000,000 slaves in these United States, at once so intelligent, so inclined to the Gospel, and so blest by the elevating influences of civilization and Christianity. Nor is there any great class of population in our country, that has such claims upon our sympathies. If we are to remember the poor, and it is according to the very genius of our religion that we ought not to withhold our hands from the work under the pretence of first improving their civil and elations; and if we are to remember th but are in bonds as bound with them, can we do less than aid those who are willing to teach them the way of life? Will not God hold us to a strict account, if, under any pretext whatever, we neglect to minister to their spiritual necessities, when we

have such a favorable opportunity of so doing They also add that the masters are favorable They also add that the masters are favorable to such an enterprise; that they are, in as great summarily as factious opposition to the administra-tion in any other shape. The Democratic party is to be cleansed thoroughly of all suspicion of Free Soilism or abolitionism, and the remedy will be promptproportion, perhaps, as any equal body of Christian ministers in the whole world, faithful men of God, spiritually-minded, self-denying disciples of the

ord Jesus.'
Their address closes with a strong caveat against even the suspicion of Abolitionism, promising not to meddle for or against Slavery, and commending their enterprise to the Lord Jesus Christ, God and

From the N. Y. Independent. VIEWS OF JOHN C. CALHOUN.

The following article we (Independent) copy entire from the Examiner, of Richmond, Va., date of October 14, 1853. The article referred to, of which but an extract is given below, was the leader in the Independent of February 21, 1850. The idea that anybody but Mrs. Stowe is the author of Unele Tom's Cabin is ridiculous. No further comments on the Charleston Mercury are needed now :

[From the Charleston Mercury.] HENRY WARD BEECHER.

The following account of a scene which occurred during the last illness of Mr. Calhoun will be interesting to many of our readers. A marked paper was received, and Mr. Calhoun remarked, ' read the The writer adds :

We read about forty lines, when we heard ent in the bed which attracted our attention and we turned our head to look at him, thinking he and we turned our head to look at him, thinking he wanted something. Those who visited him during the last winter he spent in Washington, will well remember the large-sized room which he occupied, and in which he died. It had been used, after the ng of the capitol in 1815, for the United States . Calhoun's bed was in one corner, and we used to do our writing upon a little pine table in the middle of the room, which, by the way, was his favorite writing place, and one of the of him which we brought on to New York after his death, which we still retain. When we turned our face toward the bed, we found him sitting up, his eyes flashing, and he was evidently

Commence again, and read the first part. What The Independent."

'That man understands the subject upon which he writes. Read on.

We did so-frequently interrupted by his obser-He has got the true view of the subject.' 'A

very elever man, whoever he is.' Mr. Clay should read that article.' The article was found, on further inquiry, to have been written by Henry Ward Beecher, the true author, doubtless, of 'Uncle Tom's Cabin,' and a

portion of it is as follows : portion of it is as follows:

* Shall we Compromise!—Mr. Clay's Compromise has been violently resisted by the South, and but coldly looked upon in the North. It is not that both si les are infatuated, and refuse a reasonable settlement. But the skill of Mr. Clay has evidently not touched the seat of disease. He either has MR. GARRISON'S MEETINGS.

not perceived or has not thought it expedient to meet the real issue now before the people of the United States. The struggle going on is a struggle whose depths lie in the organization of society, in the North and South respectively; whose causes were planted in the Constitution. There are two incompatible and mutually destructive principles MR. GARRISON'S MEETINGS.

On Wednesday of last week, Mr. Garrison and the writer attended a meeting in Weymouth, Medina Co., Ohio. The day was exceedingly inclement, and in consequence the meeting was not as large as it would otherwise have been. It was, however, respectable in numbers, many coming from a distance. Mr. Garrison held two meetings, forenoon and afternoon. His excellent remarks were listened to with the deepest interest by the audience, which showed its bearty approval of the principles advocated, by contributing to the cause on the spot, \$26,31, besides making some pledges to be paid at a future time.

In the evening, the Editor of the Bugle addressed a very attentive audience, and was followed by some remarks from Mr. Garrison. To their credit be it said, the Congregational Church freely gave the use of their house for the meetings, and the Pastor of the church, Rev. J. L. Seymour, attended and manifested an interest in their proceedings, and incompatible and mutually destructive principles wrought together in the government of the land.— Hitherto, like Essu and Jacob, they have striver together in the womb. Now they are born, and that feud has begun, which shall drive one or the that feud has begun, which shall drive one or the other to the wilderness. To attempt to settle a radical opposition of policyby easing off the rub here and there, leaving the great principles in full vigor, is as if one should hang fenders and sandbags alongside of the hostile ships that come crushing together, instead of putting the helm about and going another tack. "Slavery is right," and "Slavery is wrong." "Slavery shall live," "Slavery shall die," "Slavery shall die," "Slavery shall extend." "Slavery shall not extend;" are these conflicts to be settled by any mode of parceling out certain territories!— Now the battle rages at one point; by-and-by it will rage at another.

From the New York Tribune.

GEN. CUSHING ON THE COALITION.

tion. The President entertains immovable convic-tions on this point, as I have had occasion to ex-

of the President and those with whom he is accus-tomed to consult, it is that the dangerous element of Abolitionism, under whatever guise or form it may present itself, shall be crushed out, so far as his administration is concerned. This the Presi-dent declared in his Inaugural—this he has declar-

that his settled policy in the conduct of th

any path which truth and patriotism open to him, will find themselves greatly mistaken. He is up to this occasion. His policy was not hastily settled.

While he occupies his present position, it will never be departed from. The Constitutional rights of all the States of the Union are as dear to him as the

Hon. R. FROTHINGHAM, Jr., Boston.

gard to the defection in New York, let him now

learn that coalition with Free Soilers is an offence

which the President punishes as promptly and as

From the London Nonconformist, Oct. 19.

ANTI-SLAVERY CONFERENCE.

Pursuant to the announcement made in the Anti-

Slavery Reporter, a meeting of Anti-Slavery friends

was held in the committee-rooms of the Music Hall, Edinburgh, on the 16th of October, the day follow-

ing the termination of the Peace Conference. A con-

siderable number of ladies and gentlemen were

as the following :

Washington, Saturday, Oct. 29, 1853.

Pastor of the church, Rev. J. L. Seymour, attended and manifested an interest an their proceedings, and remarked, publicly, addressing himself to Mr. Garrison, 'I have no quarrel with you.' And why should any professed minister and representative of Jesus have any quarrel with the principles which anti-slavery men proclaim! They are identically those which Jesus taught, and we only ask that men shall actualize them in their religion, will rage at another.

These repugnant elements, Slavery and Liberty, These repugnant elements, Slavery and Liberty, inherent in our political system, animating our Constitution, checkering our public policy, breeding in statesmen opposite principles of government, and making our whole wisdom of public legislation on many of the greatest questions cross-eyed and contradictory—these elements are seeking each other's life. One or the other must die.

Let no man suppose that the contentions which now agitate the land have sprung from the rash procedure of a few men—the hot-heads either of the North or the South. We are in the midst of a collision, not of men, but of principles and politithat men shall actualize them in their religion, their government and their lives. But, alas, this is their condemnation. Men will stand and even approve the preaching of plain, blunt truth, until they find the preacher so in earnest as to demand that his principle be reduced to practice. Then the preacher becomes a fanatic and a madman.

On Sunday, Mr. Garrison addressed three audiences in the Town Hall in this place. Here as also where his principles—his presence and his

collision, not of men, but of principles and politi-cal institutions. The inevitable course of affairs ences in the 104m in the place. For each elsewhere, his principles—his presence and his manner—all tended to remove prejudice and arouse an interest in the cause of the outcast. Mr. Pillsbury spoke after the close of Mr. Garrison's last address. He exhibited the guilt of the church in has been developing the results for which provision was made, first in the organization of society, and then in the structure of the Constitution. No harman's seed than do our difficulties to the original her support of slavery, with a terrible severity, such as he alone knows how to use. Mr. P. and Mr. and Mrs. Griffing have just returned from their western tour, some account of which will be found in another column.—Anti-Slavery Bugle.

GARRISON'S MEETING. William Lloyd Garrison spoke at the Free Church three times last Friday Dear Sir: I perceive that in several counties in Massachusetts, Coalition Senatorial tickets have been formed of associated Democrats and Free I wing to the heavy rain, the attendance was small in the day time; in the evening, the house was well filled. Mr. Garrison advanced none of what are been formed of associated Democrats and Free Soilers. My judgment is, that the Democrats who have participated in this, have done worse than to commit a fatal error. They have abandoned a principle which is fundamental. To support or vote for the Free Soilers of Massachusetts, is to called his theological views, but confined himself strictly to the slave question. His lectures were powerful expositions of the duties of citizens, philanthropists and Christians, in regard to Ameri can slavery. Most, if not all of his positions were unanswerable, and his discourses made a powerful impression upon his hearers.—Ravenna (Ohio) Star. give countenance and power to persons engaged avowedly in the persistant agitation of the Slavery question, and therefore, hostile in the highest degree to the determined policy of the Administra-

Mr. GARRISON The friends of Reform Progress of Salem and vicinity, were well entertained on Sunday last, in hearing the remarks of Mr. Garrison, and those of some other good speakers. Although we do not agree with Mr. Garrison in all press to you heretofore, and all of us whom he has called to the public service here, most heartily and zealously sustain his views on the subject, as being the only ones consistent with personal honor, the success of the Democratic party, the general welfare of the country, the integrity of the Constitution, or the permanency of this Union. If there he any purpose more fixed than another in the mind of the President and those with whom he is accustomed to consult, it is that the dangerous element

Anti-Slavery Convention. A Convention of Anti-Slavery Reformers was held in Norristown last week. They were in session three days. A number of their noted speakers were present from abroad, and interest was manifested in their delibdent declared in his inaugural—this ne has declared ever since, at all times, and in all places, when he had occasion to speak on the subject.

While he does not assume to judge of the hearts of men who publicly avow sound principles, he only needs overt acts to show where they are, in erations. Rev. S. Aaron made one of his best speeches. Mrs. L. Morr participated largely in the discussion of questions connected with this great reform. She is a remarkable woman in point of oratorical powers, and in her addresses drew the undivided attention of her auditors. The convention was well attended throughout.—Norristowa affairs of the Government shall be unequivocally manifest. Those who have apprehended halting or hesitation on the part of the President, in treading

From the Pennsylvania Freeman. ANTI-SLAVERY IN THE DISCIPLE OR CAMPBELLITE CHURCH.

rights of New Hampshire.

I have perceived from the outset that this great principle of the Constitutional rights of the States is fastened in his thoughts as the corner stone of this Union. Depend upon it, no matter what consequences may impend over him, he will never allow it to be shaken by abolitionists or factionists; but will set his face like flint as well against right-handed backslidings as against left-handed defections, which may prejudice or embarrass the onward processes of the consequences of the consequences as the corner stone of the constitutional rights of the States body, hitherto so hopelessly committed to slavery by the influence of its leader, for an Anti-Slavery Convention in January. We are glad to see it endorsed by some leading men of the denomination. Matthew S. Clapp, a brother-in-law of Alexander Campbell, and a man of exemplary character and wide reputation, heartly supports the measure in a letter to a Cleveland paper. The following is his letter: have before mentioned a movement in this

tions, which may prejudice or embarrass the onward progress of the Republic.

I remain, very truly yours,

C. CUSHING. MENTOR, Sept. 21st, 1853. BROTHER ADDISON,—I have seen with interest your proposition for a Convention of those of our fraternity who regard American Slavery, with John Wesley, as 'the sum of all villanies;' or with Dr. Beecher, as 'an epitome of all the wrong that man can indict upon man.' I am one of that num-Besides this, the Washington Union of Oct. 30th man can indict upon man.' I am one of that num ber, and I should rejoice exceedingly to attend such

'If any man who holds office under this adminis- a Convention. If it were not for the overshadowing influence such as is described in the foregoing article, he will of names, or of one name, we should have had such be instantly, and by that we mean telegraphically, treated as an enemy of the administration, and of the Democratic party, and promptly removed from ing governed by names, is now doing more than an ing governed by mames and governed by m And that one who has writthe Democratic party, and promptly removed from living man to prevent and strangle free thought any Massachusetts coalition Democrat has a liven struck the position of the President in real aborred of God and man.

> of all righteous reforms, I am, dear brother, Yours in truth and love,

MATTHEW S. CLAPP.

CALEB CUSHING.

Franklin Pierce's Attorney General is receiving particularly complimentary notices, about these days, at the hands of the administration papers. The New York National Democrat lays on the 'hard soap' after the following pattern:—

Like Mr. Horace Skimpole, he says he is very fond of reading the papers, very fond of making fancy sketches, (of himself,) very fond of building castles in the air, very fond of the substantial re alities of power and place, and all be asks of socie-ty is, that it will let him live. That isn't much. His wants are few. He says to the rest of the Cabinet: 'Go your several ways in peace!—wear blue coats, black coats—wear a patch on your

present from different parts of the country. The chair was occupied by John Wigham, Esq. Mr. L. A. Chamerovsow then addressed the meeting, and gave a general exposition of the principles and modes of action of the various sections of the Antimodes of action of the various sections of the Anti-Slavery party in this country, dwelling especially upon promoting the growth of cotton in India, and of British Christians repudiating the course pursued by their co-religionists in America. He stated that the principal question for the consideration of the Conference was us to whether a World's Anti-Slavery Convention should be held in London next year. sticks to nothing. It has been alleged that he sticks at nothing, but that is 'a weak invention of sticks at nothing, but that is 'a weak invention of the enemy.' He has been a professor of mathematics, an attorney at law, a Whig orator, and a mem posed Convention were to be attended by practical issues, it would be desirable to hold one. He suggested that a deputation should be sent to the United States to ascertain the real condition of the hisself in a ditch, and greatly distinguished himhis leg in a ditch, and greatly distinguished him-self for his gallantry to the dark eyed Senoritas of Mr. Henry Wigham thought that unless the plat-Mr. Henry Wigham thought to contain all Anti-General of the United States.' form was made broad enough to contain all Anti-Slavery men, it would not be wise to hold the Con-

Slavery men, it would not be rention. [Hear, hear.]

The Rev. Henry Richard suggested that the proposed Convention should be delayed until the year holding in a church in Connecticut, the Religious Herald says:—

1855, when it was contemplated to hold a Peace Congress in Paris; and that another Conference should be held in the course of next year. [Cheers.]

Mr. Joseph Sturge expressed his concurrence in We doubt not that a score of such churche might be found in the State, and an equal or greater proportion in other free States, showing that when we contend for disfellowshipping slaveholders, we After a few remarks from Mr. T. B. Smithies, the Rev. F. Bishop expressed himself in favor of English abelitionists taking energetic action against American slavery. Having visited the Southern States, he could testify to the trath of the repulsive scenes and iniquities of the peculiar institution. He thought that abolitionists should refrain from calumniating each other, and referred with dem and the results of the results of the results of the peculiar institution. He thought that abolitionists should refrain from calumniating each other, and referred with dem and foreign missionary societies. lumniating each other, and referred with deep sorrow and regret to a foul and unjust attack on William Lloyd Garrison, published in the columns of an influential organ of the Independents. [Hear, Day 1997]

of an influential organ of the Independents. [Hear, hear.] One part of the accusation particularly was wickedly untrue. [Hear, hear.] As long as such slanders were insidiously spread abroad by professed abolitionists, it would not be possible to have union or strength in the British anti-slavery party. [Cheers.]

The Rev. G. W. Conder proposed a resolution, recommending that a Conference should be held next year.

The Rev. Mr. Ballantyne seconded this resolution, which was unanimously carried.

THE LIBERATOR by virtue of these its elements

No Union with Slaveholders. BOSTON, NOVEMBER 11, 1853.

SECOND DECADE ANNIVERSARY FORMATION

LAVERY SOCIETY was organized by a Convention held send forth a decree threatening official death and political for that purpose in the city of Philadelphia. How ical damnation to all who should presume to vote for or eventful is the history of the Society and of our country during this period! The Society, faithful in a good what an uproar would it not create! To be sure, we degree to the great principles on which, as upon the know that such would be the doom of political heratics Everlasting Rock, it was so wisely founded, has gone of any name, who dissented from the popular religion forward steadily and fearlessly in its work of exposing of the hour. But then it would be a thing understood, the sinfulness of slavery, and its dire effects upon the pecuniary prosperity, the political relations, and the there would be a vast difference in the scandal, accordporal character of the Nation, and demanding, as the ing to the distinction of Yorick's French landlord. It right of the slave and the duty of the master, Immedi- is only when the interests of Slavery are to be looked ate and Unconditional Emancipation. Happy would it to, and the interests of Slavery secured, that the power have been for our country, and O, how happy for those of face is bestowed which is equal to such a demonstration as this. Anything of a merely general character, in the name of Justice and Liberty had been heeded any course of policy that only affects the country at and obeyed. But, alas! the American People, like large, or the Free States in particular, the people (even Pharaoh of old, hardened their hearts, refusing to obey if office-holders) must be allowed the decent appearthe mandate of Jehovah, and practically demanding, ance of being allowed to do as they please. But who Who is the Lord, that we should obey his voice, to let Slavery is in question, then the knot becomes worthy our bondmen go? We know not the Lord, neither will the interposition of the god, and he may descend upon we let our bondmen go.' The area of Slavery has been the stage to disentangle or to cut it. This seems to be immensely increased by iniquitous legislation and at the regarded as a case of the necessary importance, and expense of a bloody and atrocious war; the number of hence the deified Caleb Cushing, like Harlequin from a slaves has augmented from two and a half to nearly basket, throws himself before the people with this parfour millions; and the Slave Power exults in the enact-ment of a new statute for the recovery of fugitive A political harlequin he is, indeed! A king of shreds bondmen-a statute worthy of the spirit of Caligula and patches! With his political coat torn to tatters and Draco, and disgraceful alike to our professions of five and twenty years ago, at the outset of his career, Republicanism, Civilization and Christianity. Each patched up afterwards as a Whig member of Congress, advancing step in the progress of the Society has revealed a still 'lower deep' of national corruption and rejected by the people and the Senate, but the sent to profligacy, until both Church and State are shown to be China in despite of both, a Polk-made General, a Conatterly defiled by the dark spirit of Slavery, and the lition created Judge, and the Lord knows what beside, Constitution so contaminated as to leave no alternative he now appears as the Doomsman of the very political to the friends of freedom but to repudiate its obligations brethren with whom he was fraternizing a year ago or renounce their allegiance to God.

profligacy, we are far from being discouraged. Indeed, now! we see in these developments a sure sign of progress, and a pledge of final success. We have compelled Slakind ; we have succeeded in fixing upon its hideous feaevery danger that may beset our path.

In accordance with the vote of the Society at its last friends to assemble in Sansom Street Hall, Philadelphia, on Saturday, Sunday and Monday, December 3d, 4th and 5th, to celebrate the Twentieth anniversary of its

Formation. The meeting will open on the first day Formation. The meeting will open on the first day above named, at 10 o'clock, A. M. We hope to see a representation of friends of the cause from every free representation of friends of the cause from every free received was quite as great as the presence and labors of meeting will open on the first day under this Administration! And yet we should think the cause from every free representation of friends of the cause from every free freedom of her citizens protected was quite as great as uneasy, but will greatly offend Almighty God. *** eloquent champions of freedom, the meeting may be instrumental in strengthening the Anti-Slavery Sentiment of the country, and hasten the day when Liberty shall be proclaimed throughout all the land unto all the

By order of the Executive Committee, WM. LLOYD GARRISON, President. EDMUND QUINCY, SIDNEY H. GAY, Cor. Secretaries. WENDELL PHILLIPS, Rec. Secretary. Papers friendly to the Society are requested to

THE FIRMAN FROM WASHINGTON.

which has come down from the Commander of the Faith- their loins and ashes on their heads, have confessed their pel which slaves must hear, receive and obey. 'The ful at Washington, by the hands of his Grand Vizier, sins and sought readmission into the True Church. It is Cushing Pacha, ordering to immediate execution any of a coup d'état on a small scale, one with no risk what- so much as mentioned to them; and to insure that it the underlings of the government who shall dare to ever, to reassure any doubting souls at the South who shall not, our 'Southern Aid Society' takes care that deny the True Faith, in any jot or title, at the ap- might fear that the President of their choice and their slaveholders shall be the preachers. O! the height proaching Feast of Ballots, in Massachusetts. And not hopes had forsaken the right way. It was not ill-con- and depth of the villany and the hypocrisy and the only this, but the Sultan, in his capacity of Vicegerent trived or ill-managed. What its effect will be remains of Slavery and dispenser of future rewards and punish- to be seen. We have no particular interest in the suc- religion! The blasphemy of Abner Kneeland, who ments, publicly 'shuts the gates of mercy' on all who cess of the Coalition, but we confess to a good deal of refuse to shout, Great is Slavery, and Franklin Pierce curiosity as to the effect this Bull will have upon it. We dead in fifteen minutes, and stood, watch in hard, is its Prophet,' and bars them out of the Paradise of wait to learn whether the Democracy of Massachusetts counting off the minutes in a defiant spirit, and at the Office, now and forevermore. This fulmination seemed belong to the Unterrified or the Terrified Sections of the so odd, taking into view all its circumstances, that Party. Some of them speak bold words, (at least in many persons were inclined to doubt its authenticity, private;) we shall soon know whether they be words and to believe that it was a profane hoax, got up by of Truth and Soberness, or great Swelling words of ome unbelieving dog to bring the sovereign authorities Vanity .-- Q. into ridicule and contempt. But it is now fully confirmed, and, as our readers will see, one of the Chief dom glowing before their eyes.

ken. As we journey on, we still see 'Hills peep o'er hills, and Alps on Alps arise.'

but we do not think it would be strictly applicable to his case. He is not a pigmy. He really swells into the gigantic in the vastness of his audacity. If he were speaking in his own proper person, he might be justly regarded as the most impudent man alive. If he were merely the mouthpiece of the President, this high distinction would be referred back to that little great man. But, as he is only the 'Accident of an Accident,' the Creature of a Creature, it is to the power that created them both that the glory is to be given. It is Slavery, that is the breath in their nostrils, that has given them the heart and the strength to do and dare in this sublime measure. The Insolence and Impudence of Slave-

'That paged thing of sabre-sway, With front of brass and feet of clay,'

tands on its feet of clay only by reason of its front brass. And when it ordains priests to do it service, it inspires these qualities into them as essential to the discharge of their vocation. And these men who now minister at its altar, seem to possess a fullness of inspi ration never seen before.

FORMATION

OF THE

American Anti-Slavery Society!

It is this animus, which Slavery gives to this ordinance, that is the noticeable thing about it. Without this to give it momentum and point, it would be mere brutum fulmen,-a thunder-clap without a bolt,-a It is almost twenty years since the AMERICAN ANTI- bluster without a blow. Suppose a President should We trust the Free Soilers who helped to make him a But notwithstanding these developments of national Massachusetts Judge, like the work of their own hands for his 'conversion'! They want the Gospel preach But the offensivenoss of this document is not confined

very to exhibit itself in its true character before man- how they must vote; but it insults them in the very process. 'The Constitutional Rights of all the States tures the steady gaze of the whole civilized world; we have formed a nucleus around which is gathering, surely if not as rapidly as we could wish, a Monal power great principle of the Constitutional rights of the States which will ere long prove itself too mighty to be successfully resisted. We now know, as we did not at first, the height and depth, the length and breadth of the evil which we are struggling to overthrow, and this knowledge is an important preparation for the work that re- please? Are not the Constitutional rights of Massamains to be done. Profiting by the experience of the chusetts, too, to be regarded? This is precisely the past, and having a never-failing source of encouragement in the consciousness that our cause is just, and that God and Truth are on our side, we must go forward, regardless of every obstacle, and undismayed by Slave States to hold and to catch their negroes. Everybody knows that this is what this letter of Attorney Gen-Annual Meeting, we hereby invite the members and inditing a letter to South Carolina, declaring that no eral Cushing means, and nothing else. Imagine him freeborn Englishmen and Northern Citizens, for nontate, and that, by the presence and labors of many that of South Carolina to have the servitude of her Slaves secured. But everybody knows that it is no such thing. 'All the States' means the Slave States. 'Constitutional Rights' means the Slave Clauses of the Constitution. The Constitution has no force, and is of think that this is hard doctrine, but if you consider it no value for the maintenance of any rights, of citizen right, you must needs think otherwise of it. * * Sopor State, except those which are steeped in blood. It has grown too large for the Constitution in which its framers hoped to confine it. Like the Genius of the is it not possible you may have done some other bad Arabian Tale, it has escaped from the casket in which thing which was never discovered, and that Almighty our Solomons thought they had sealed it fast, and it now God, who saw you doing it, would not let you escape threatens to destroy their children as a reward for the without punishment one time or another.' To some of

very comfort and kindness they have extended to it.

Of course, this Missive is intended as an offset to the have not invented these extracts, but that they are puntenance extended by the Cabinet to the repentant from a genuine volume of sermons to masters and Barnburners of New York, who, in white sheets and We copy, in another place, the Firman or Decree with candles in their hands, or with sackcloth about Winchester, Va., by John Hieskell. Such is the government of the sackcloth about with sackcloth a

REVEREND RUFFIANISM.

Mustis, even he who calls the people to prayer from the Our readers have been told of the assault which was minarct of the Union, expounds and makes clear any made by a cowardly ruffian, named Nevin, upon Mr. thing that might be thought uncertain in the original Garrison, at Cleveland. The provocation which he gave text. It announces that offenders in this sort will be done for the attack was his characterizing the conduct of the to death, not according to the form usual in such cases, brother of the assailant, a Reverend Dr. Nevin, at the but that he will be telegraphically decapitated,—struck Woman's Rights Convention, as that of 'a rowdy and dead by official lightning,-despatched with the quick- a blackguard.' A correspondent of the Tribune, signness of thought, even as we have seen, in the days of our ing himself Philo, but offering his name to any inquiadolescence, our late lamented friend Professor Webster | rer, says that he deems it his duty to state 'that while slay a felon rat or a larcenous mouse with a single flash it is unquestionably true that he did denounce the confrom the electric wheel. So the thing is certain, and duct and course of Dr. Nevin in the Woman's Rights there is nothing left for the Faithful to do but to obey or submit. The alternative is afforded to them. Their bane and antidote are both before them. They have true, that the Dr. gave abundant provocation for such had fair warning, and if they choose to exercise their a rebuke.' From Mr. Garrison's description of the own judgment as to the candidates for office in their conduct of this person, it is clear that it was marked own State, they must do it with the Crown of Martyr- by an utter disregard of truth, decency and good manners, and was intended to excite the passions and pre-We had flattered ourselves that the Height of Impu- judices of the ignorant and thoughtless in the audience, dence had been reached long since, in this our highly and to provoke them to disturb the order of the meet-favored land. We did not think that there could be any cliffs or summits of cool assurance that had not rebuke was effectual, inasmuch as it silenced the man, been scaled and surmounted by American intrepidity of and he soon slunk out of the assembly. The assault encharacter and face. But we find that we were mista- sued the next day, and the following letter was soon afterwards sent by Dr. Nevin to the N. Y. Tribune :-To the Editor of the N. Y. Tribune:

Yea, and on the very summit of the Monarch of Mountains, of Mont Blanc or Chimborazo itself, stands the indomitable form of Caleb Cushing, issuing his commands, or those of his master, to Massachusetts men, allowed the indomitable form of Caleb Cushing issuing his commands, or those of his master, to Massachusetts men, and the company of the company

bere that

Pigmies are pigmies still, though perched on Alps;

to myself.

It is true, however, that when I was attempting to vindicate the Gospel of Christ from some unjust charges made against it by a Mr. Joseph Barker, not long since from England, and well known as a bold Infidel, Mr. Garrison did use the unbecome last and the proposed states of the state of the s It is true, however, that when I was attempting t

As to the statement at the close of this letter, that had not a whisper of the intention of his brother, as knew nothing of what had taken place until it was over'; the credence to be given to it depends on general reputation for truth and veracity erend gentleman in his own vicinage. But, if true, it terms in which he speaks of a brutal assault agen man who, the assailant knew, was restrain his religious principles from offering resistance olence, shows that he was an accessory after fact, if not before. And, we believe, there is great difference in the moral or the legal gailt the two characters. Whether this letter con affirms Mr. Garrison's description of Dr. Nevin to Cleveland meeting as 'a rowdy and a blackguard,' renders can judge for themselves. But Mr. Garrie

THE SOUTHERN AID SOCIETY

will give a full account of the whole affair next was

In another column will be found portions of an M. dress recently issued in New York by a new and each sively-evangelical Missionary Society. The true chr acter of this Society must be obvious enough to every one who reads these extracts. It is a new Union-m device. It is a peculiarly Wall-street movement, other minds, save those which had grown up und other minds, save those which had grown up unde and been fed by, the influences of Northern trade wi the slaveholding South, could have conceived an brought forth such a monster, and have the audacin baptize it in the name of Jesus Christ. Its main id and object is to take the SLAVEHOLDER by the him and assure him that this new Society regards him as worthy brother and a true fellow-Christian, and the they will prove their professions by annual largesses ssionary money, of which he—the slaveholder—she have the sole charge and appropriation. Of cours there will no longer be difficulty (we have never hear that there was any before, but the assumption as in room of other reasons, for forming the Society, sustaining such missionaries as are, 'under any cumstances, slaveholders.' But the most barefaced of all the pretences of the

hypocrites is that of their regard for the Slave! Wh setting forth their fraternal regards for the men wh are, by their own law and religion, depriving the slave of every human right and privilege, tearing asuade at pleasure the marriage relation, selling child tomother and mother from child, and defrauding the daily of their just and hard-earned wages, they talk of their 'benevolence' towards the slave, and their desire ed, in its power and purity (!), (by slaveholders, the is,) to 'every master and every slave.' The only gos pel that will be preached to them by this Southern Aid Society is that of which Frederick Douglass used to tell us, 'Servants, obey your masters'; 'he who knowshin lord's will, and does it not, shall be beaten with many stripes'; -the Gospel according to Bishop Meade · Almighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is his will that it should be so. And think within your selves what a terrible thing it would be, after all your labors and sufferings in this life, to be turned into hell in the next life. . . If, therefore, you would be God's freemen in heaven, you must strive to be good and serve him here on earth. Your bodies, you know, are not your own ; they are at the disposal of those you belong to; but your precious souls are still your own. . Pray do not think that I want to deceive you when I tell you that your masters and mistresses are God's overseers; and that if you are faulty towards them, God himself will punish you severely for it in the next world, unless you repent of it and strive to make amends by your faithfulness and diligence for the time to come, for God himself hath declared the same. * uneasy, but will greatly offend Almighty God. * * * Now, when correction is given you, you either deserve it, or you do not deserve it. But whether you really deserve it or not, it is your duty, and Almighty God re quires, that you bear it patiently. You may, perhaps, pose you are quite innocent of what is laid to your charge, and suffer wrongfully in that particular thing, glaves, by Bishop Meade of Virginia, and printed at blasphemy of these Northern pro-slavery professors of called on God to prove his existence by striking him close proclaimed aloud that there was no God, is trivial compared to that of the men who devise such a plan to soothe the consciences of the slaveholders, and reconcile them, when they are beginning to be aroused, to the continuance of the institution of slavery, and then link with their dreadful scheme the sacred names of God, and Christ, and Heaven.

This 'Southern Aid' movement is a deep-laid and cunningly-devised scheme to deceive Northern minds, and to propitiate Southern favor. The crouching servility with which they humble themselves before the slaveholders, and beg to be allowed to preach the gospe to them and their victims, always through preachers of slaveholding appointment, is disgusting to the last degree. Such men to talk of preaching the Gospel! What do they know of the Gospel, or of what qualified a man to preach it! Doubtless they will succeed in deceiving some at the North; but the majority of their dupes will be willing ones, as pro-slavery as themselves. But what else, or better, could we expect of a Society in which such men as Hallock, of the Journal of Commerce, and Dr. Cox, the Judas to Anti-Slavery, bear sway? It will be a curious matter to watch the doings of this new Missionary Association, bern in the city of New York, and ushered into public life under such spe cial auspices. How will the South receive this reptile like movement towards them ? We shall see, doubtless,

MASSACHUSETTS ELECTION.

The annual State Election will take place in this Commonwealth on Monday next, 14th inst. As between the three candidates for the office of Governor, every vater on that day, making the slightest pretensions to anti-slavery feeling and purpose, will naturally give his suff age for HENRY WILSON, as well as for the Free Demooratic ticket generally. In regard to the new Con stitution, (whatever may be its defects,) that it is some improvement upon the old one is manifest from the very significant fact, that against it are actively and hotly combined all the forces of Hunkerdom, which goes for nothing but stagnation, and an idolatrous worship of the Past. Its a loption, therefore, may be fairly prosumed to indicate a progressive spirit on the part of the people of Massachusett .

The many friends who have aided Mrs. Jaxs SMITH to obtain the sum necessary to purchase her husband—a slave in North Carolina—will be happy to know that she has at last succeeded in obtaining money. We hope to be able, ere long, to say that her patient and cheerful exertions have been crowned with complete success, and that her husband is a slave no

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himated occasion; and though, in consequence of the esantness of the weather, the attendance from and was not as large as would otherwise have been ease, the commodious hall was crowded to excess. mong the speakers were Mr. Garrison, Mr. and Mrs. Miss Holley, and the Editor of the Bugle. Of re, there was no lack of power or eloquence, and a ery deep and salutary impression appears to have been note. After due consultation, it was unanimously nted to organize a State Society, to be styled the Mica-GAN ANTI-SLAVERY SOCIETY - a constitution of an apromising character was adopted, and the followg persons were elected officers :- President, Samuel rball, Adrian. Vice Presidents, Emeline DeGarmo, lanti ; Harriet Fuller, Plymouth ; Jacob Walton, isin : A. P. Bowman, Farmer ; Warren Gilbert, Executive Committee, Samuel D. Moore, Ypei-

omstock, and William Ward, Adrien. Treasurer, Richard Illenden, Adrian, Corresponding Secretary, mas Chandler, Adrian. Recording Secretary, Ann The following are the Resolutions that were adopted, as drawn up and presented by Mr. Garrison :-

let. Resolved, That between the radical abolitionists no middle ground; any more than between the worhippers of one living and true God and those of Idols ; refore, all such as pretend to be opposed to Slavery, novement, are either cherishing a fatal delusion, or else

are guilty of gross hypecrisy.
24. Resolved, That abolitionism, however maligned actical enforcement of the Golden Rule and the Declaation of Independence, without regard to complexional inferences among the people-claiming for those who tants of this country assume to be theirs by a natural and heaven-derived right.

3d. Resolved, That as it is a self-evident truth, ' that equally self-evident, that whatever book, parchment, ple, statute, or creed, sanctions or upholds Slavery, nder any circumstances, ought to be given to the consuming fire; and that whatever sect, party, or government, recognizes the right of man to hold property in man, is thoroughly corrupt, and fit only to be trodden in

4th. Resolved, That he who apologizes for slaveholding is in heart a slaveholder, and needs only a Southern cation to become the purchaser and plunderer of his med fellow-creatures, to the extent of his means and

5th. Resolved, That the people of Michigan, without listinction of sect or party, by making it a fundamental aw of their State, that no resident therein shall hold another person in slavery on its soil, have unanimously declared it to be morally impossible for slaves to be in necently held as such in any State in the Union; hence, whenever any of them attempt to defend the practice of man-enslaving at the South, or refuse to rally under the banner of immediate emancipation, so that liberty may be ' proclaimed throughout all the land unto all the inhabitants thereof,' they are guilty of pecfidy to the Constitution of Michigan, and stand condemned out of their own mouths, as destitute of moral principle. 6th. Resolved. That it is the insanity of Bedlam to talk of a 'glorious union' subsisting between-those who abhor slavery as the worst of crimes, and those who vindiate it as worthy of unlimited extension and perpetuity; between those who believe that man was made to glorify God in his body and spirit, and those who maintain that he was made for the auction block, and to be owned vanother as his chattel : between those who regard Christianity as diametrically opposed to every kind of oppression, and those who insist that it is compatible with the traffic in slaves and the souls of men;' between hose who say that government should make slaveholding a penitentiary offence, and those who say that govern ment is bound to protect slave property; 'for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

dest, so, in itself, it is the weakest Power beneath the san,) or in the number of actual slaveholders at the South, or in Southern combinations; but it exists in Northern cowardice, servility, conservatism-in Northera religious fellowship and co-operation-in Northern party alliance and subserviency-in the Northern pulpit ackening the characters of the uncompromising friends of the slaves, and the Northern press holding them up to ridicule and scorn-in hatred and contempt of the free people of color-and in a general lack of manhood, eral principle, and regard for liberty.

Whereas, in the course of the discussion which sprung up in the General Assembly of the Presbyterian Church, (New School,) lately convened at Buffalo, N. Y., the Rev. Mr. McLane, of Mississippi, said :- If you ask how many of our church members are slaveholders, I answer, all who are able to be; and if you ask how many slaves they own, I auswer, just as many as their neans will permit '-and

Whereas, on the same occasion, Dr. Ross, of Tennessee, in derision of a proposition to inquire into the number of lares held in connection with Presbyterian churches at the South, moved to amend it by inquiring into 'the' number of Northern church members who attend meetings of Spiritual Rappers, Bloomers, or Women's Rights aventions, and who are cruel or hen-pecked husands'-and at the same time pronouncing 'Uncle Tom's Cabin' a bad book- bad in its theology, and bad n its morality,' and that ' the impression made by the xok is a falsehood'-and telling ' the Northern philanhropist to learn, from the Bible, that God nowhere says very is a sin, and that the Golden Rule may exist in the relation of slavery '-and defiantly proclaiming to the Assembly, 'It is just simply a fixed fact-the South "not submit to your inquiries ; no, not for an instant ! We will not permit you to approach us at all'-and Whereas, the Rev. Dr. Eddy said- He was tired of

the discussion of slavery, and longed for repose; he belevel that the great Head of the Church (!!) asked for epose on this subject ; '-and the Rev. Dr. Cox, on the entation of a paper from the Oswego Presbytery, reasing to send Commissioners until the General Assembly absolves itself from the sin of slavery, by declining ellowship with slaveholding churches, said- 'He was rieved at the bad action of the Presbytery, and strongreprobated it; so that, if he let the Old Adam work within him, he would not only be in favor of laying the paper on the table, but would kick it under the table? and the Rev. Dr. Aiken said the memorial 'was intalting to the General Assembly,' and Mr. Ingersoll considered it beneath the self-respect of this body to octice it,' and Mr. Niles declared that ' the Presbytery Oswego should be dealt with as self-convicted culong as shavery exists in the South, such are the circuminces of the case, we must so continue; and we cannot remain in connection with you, under any action that seeks to sanction interference with this question from without '-and

Whereas, these monstrous declarations elicited no rebake from any quarter in the Assembly :- therefore, 8th. Resolved, That this Convention feels warranted branding the General Assembly aforesaid as a therhood of men-stealers, 'a cage of unclean birds,

5th. Resolved, That the Old School General Assembly, convened at the same period in Philadelphia, in dis-

Synod or Presbytery, is willing to endorse the religious and utters them. We may give some of the beauties of character of either the Old or New School General Assembly, and to be connected therewith in religious fellowship, is to be branded as inherently pro-slavery and thoroughly profligate.

11th. Resolved, That, gathered in the immediate earliest, loveliest, most gifted, and pre-eminently meritorious advocates of the slave, whose memory deserves to be held in lasting remembrance, this Convention would take fresh inspiration from the life and have a large the secret of customary pulpit advice to women, young and old. We see, all through them, an assumption of man's superior ability to discern and mark out the proper sphere and path of many controls. to be held in lasting remembrance, this Convention would take fresh inspiration from the life and labors of the late ELIZABETH MARGARET CHANDLER, the first of her sex in this country publicly to espouse the cause of the millions held in the galling chains of slavery, the efficient condjutor of the lamented LUNDY, and the A SABBATH SCENE. By John G. Whittier. Illustrathrilling delineator of the wors and horrors of the tions by Baker, Smith & Andrew. Boston: John P. American slave system.

Mary Rulen Illenden, Sarah Eggleston, Edwin 12th. Resolved, That as the motto of the American slaveholders is, 'No union with the abolitionists, re- terrible in its irony, so lofty in its faith in God, and will ligiously or politically,' so the uncompromising friends be glad to learn that it has been issued in an elegant of the slave are bound to reverse the motto, and extend form, illustrated with thirteen engravings, designed by

it. Resolved, the South, there is given by the South, there is urday evening last, in good health, after a very pleasing the North and the slaveholders of the South, there is urday evening last, in good health, after a very pleasing the South, after a very pleasing the South and the South a time which he has passed there, we have the fullest as- MINNIE BROWN; OR, THE GENTLE GARL: Boston surance, has been expended most profitably to the cause. and at the same time discountenance the anti-slavery The fruit of his labors will yet be widely seen and beneficially felt. Next week, Mr. Garrison will resume the children. We would ask its author why the traits of charge of THE LIBERATOR.

by a time-serving pulpit or caricatured by a profligate tour of two months in the service of the Worcester Co. be inculcated on men and women?-M. res, is nothing more than an earnest demand for the South Anti-Slavery Society. Mr. F. is an able man. and as a lecturer is fluent, pointed, and effective. His services have been highly satisfactory to our Worcester FRIEND GARRISON : county friends; and we are confident they will advance You like honesty, and like to see an honest confession the cause wherever he may labor. Mr. Foss is about to of one who has received more light on subjects connect-

spend a few weeks in New Hampshire.

By a telegraphic report last week, we learned that

Te strengthen, if possible, your faith in the power of Lucy Stone had accepted an invitation to visit the truth, I send you the following extracts from a corresall men are created equal, and endowed by their Creator with an inalienable right to liberty,' it follows as a truth again on a subsequent evening.

bors. PARKER PILLSBURY, C. C. BURLEIGH, and others, are still in Ohio and Western Pennsylvania. Indiana has been visited by them, and the word was spoken there with great power.

two following days. The Freeman contains a very full our prayers, full as much, if not more, than those whom and faithful report of the doings and debates. The Treasurer's Report shows a receipt of \$6,887.92 during the year, and an expenditure of \$6,965.50. The fol- and all other wrongs; yet I think our feeling 'indiglowing were elected officers for the ensuing year:

President-JAMES MOTT. Vice Presidents-EDWARD M. DAVIS, BENJAMIN C.

Corresponding Secretary-J. MILLER McKIM.

Recording Secretary-HAWORTH WETHERALD. Treasurer-SARAH PUGH. Additional Members of the Executive Committee

Lucretia Mott, Robert Purvis, Mary Grew, Jacob ber, Henry M. Laing. A CHURCH FREEING ITSELF FROM SLAVERY. Rev.

James F. Clarke states, in the N. Y. Christian Inquirer, which Rev. W. G. Ellot is pastor, have, 'as a church, the world better than it is, we must make it so by being freed themselves from slavery, and that none of them better ourselves. Let the world be the better for our holds a slave. They have occupied the glorious position of being the first important church in the slave States example. Holding slaves is a habit, that the people of which has thus, from conscience, freed itself from this the South have. Slavery is an institution planted there great evil. All honor to them for this-all honor today, and in all time !"

CONVENTION. The Rev. E. W. Jackson requests us to slaveholders are 'bought out.' I do not consider them what communion hath light with darkness? and what state that we were in an error in stating, in an article on the N. Y. World's Temperance Convention, three or four weeks ago, that he hooted on that occasion at is not to be found in its own nature, (for as it is the wicks not to be found in its own nature, (for as it is the wick- Miss Antoinette Brown. He says that, though disap- as good women at the South, and slaveholders, too, as proving of the form of the Call, he was always of opinion that, under it, women were entitled to sit and speak as delegates. That he did not vote against her right to speak, and approved of the ruling of Mr. Neal Dow in

insertion in our next.

NEW PUBLICATIONS.

In this volume are presented fifteen essays or lectures on the following subjects:—Abraham and the empire of Faith; Moses and the Law; Aaron and the Priesthood; Saul and the Throne; David and the Psalms; Solomon and the Hebrew Wisdom; Isaiah and the Prophets; John the Raptist and the recognitions of a sane person, not those of an insane fanatic. But you will say, "E. is sold to slavery," if I talk in this way, so I close this subject." the World to come.

time to give, we should think it likely to afford a pleas-ant, dreamy sort of religious recreation. If there is that in it which calls out the soul to emulate the noble lives of the men it treats of, we have failed to find it. Garrison, defy the Lord of Hosts, and trample his word

nor, Reed & Fields. performance of every duty to which she deemed herself women, and little children, even, are taken and sold into bondage—and cursed be that institution that alrapher, 'was peculiarly a silent, though most winning lows it! All these bad things are done, and will be fragrant lily of the valley, which blooms almost in se-seller, "What doest thou?" Well, it ought not to be cret, and shrinkingly conceals its delicate beauties and its sweet odors from public observation.' For several we are not everybody. Our opposition does little or no years, Mrs. Hamlin was engaged as a missionary in good, * * and, considering all things, is it doing the Constantinople, subject, at times, to severe persecution poor slave or our cause any good to feel towards our cause into this Assembly slaveholding charches, and so from the tyranny of the civil and the jenlousy of the opponents as we sometimes do, with propriety, it seems, ecclesiastical powers. The letters in the volume before as though they were devile? * * * You must hold in us abound in evidences of her courage and steadfast- your breast a feeling stronger against slavery of all ness in the hour of trial, and of her tender and affectionate spirit, which attracted towards her the friend-kinds, than exists in my soul. I look with contempt task in a very attractive and judicious manner, incited thereto, manifestly, by a reverential love for the members with the manufestly, by a reverential love for the members with the manufestly of the manufestly. ory of her who sleeps upon the shores of the Bosphorus, among the people with whom she went 'to labor and to die.' Aside from the interest of the book as a heart. Such a man * * * ought not to live * * * in

Jr., Paster of the Unitarian Church, St. Louis. Boston : Crosby, Nichols & Co.

The lectures are six in number, -- much after the

Jewett & Co.

Our readers cannot have forgotten this poem, neither religious nor political fellowship to slaveholders. Billings, and executed in the highest style of art. It has a great work to do. Now, worthily panoplied, let MOVEMENTS. Mr. GARRISON reached home, on Satlishers on the admirable manner in which the work has

George C. Rand.

A simple and very attractive little story for young long-suffering, patience, forgiveness, non-resistance, are Rev. ANDREW T. Foss has just completed a lecturing so beautiful and Christian in children, and yet not to

HONESTY .- LET THE LIGHT SHINE.

gain on a subsequent evening.

S. S. and A. K. Foster, with other Agents, are still under different biases. Under date of Feb. 24 he wrote: Michigan. We hear encouraging reports of their laof sin in our midst, -and we all do that, and must sympathize with earth's oppressed, (as we all do more or The Pennsylvania Anti-Slavery Society held its less,)-do not forget the oppressor, the sinful; for annual meeting at Norristown on the 24th October and they, too, are objects of pity, and require our sympathy, nant,' and fretting ourselves to death about the matter, will do neither the cause of right nor ourselves any good whatever. We must take things as they are, only try ourselves to be as much better as possible.

Slavery is a curse, intemperance is a curse, and it does seem as though all who upheld or encouraged either are great sinners. But stop here, a moment. Am I, are you, as good as possible? Cannot you think of some men, ay, many men, who drink and sell rum, and the Pierce, Margaret Jones, Cyrus M. Burleigh, Abby Kim- kind, who are as good, and kind, and charitable, as warm-hearted, as innocent of all other evils, as you or I may be? I can. There is no getting over this. have all sinned and come short of the glory of God; there is none good, no, not one." Here we are, then. If the world is bad, we are the world; and if we want living in it-let us do right, and others will follow our slaveholders at the South this day are no more to blame for owning slaves than you or I would be for owning a REV. E. W. JACKSON AT THE WORLD'S TEMPERANCE horse, a house, or any other property. True, it ought not to be so; but it is so, and will be so, until those would not such a man, such a good, honest, well-meaning, high-minded Christian minister as Theodore Clapp, To Correspondents. The article of H. B. S. was just because he uttered the truth, as he thought, in rereceived too late for this week's paper, but shall have gard to Mrs. Stowe's Uncle Tom's Cabin, this is more than I could do, certainly, had I a pulpit.' [I may say, that it is really more than I would do, it being so The receipt of Five Dollars from Warren Lincoln at variance with my idea of the freedom of the pulpit.] of Raynham, to aid Fugitive Slaves, is hereby acknow- 'Mr. Clapp first, for me, if you please. I consider him SAMUEL MAY, Jr. as much superior to Theodore Parker as good Cheshire cheese is to butter-milk-sour butter-milk. T. P. finds fault with every great man, and therefore he is a small man; he finds fault in all things, even with God and God with Man; on, Footsters of Providential Lea- his works; and consequently cannot have much goodness DEES. By Samuel Osgood, author of 'Studies in in his soul, if any. He has some good traits in his Christian Biography,' &c. Boston: Crosby, Nichols character-I cannot, would not say he has not. * * I never see THE LIBERATOR, or rather, never read it. I

the Prophets; John the Baptist and the persecutors of Under date of July 12, 1853, he writes: 'Your letter the Messiah ; The Messiah in his preparation and plan ; is of the "spirited kind"-not in favor of "ardent The Messiah in his Ministry; Peter and the Keys; spirits," however—not of spirits bound, but vice versa. You do well to work in the "living present," for right Disciples and the unseen Witness; The Theologians and over wrong; to have a different kind of sympathy for the oppressor than for the oppressed,' &c. 'This is From such glances at this volume as we have had palpably right. You and I should do this; and in dounder foot, to gain their own base objects. These are LIGHT ON THE DARK RIVER; or, Memorials of Mrs. professors of liberal Christianity, and at the same time HENDIETTA A. L. HAMLIN, Missionary in Turkey. do all in their power to stop the progress of Christian-By MARGARRITE WOODS LAWRENCE. Boston: Tick-ity, so as to aid themselves. They work not for God and truth and righteousness, but to build up their own This is a narrative of the life of an affectionate and names—to be adored. With sorrow do I know, (to anhighly cultivated woman, of remarkable delicacy and swer your questions,) that men are taken back by the timidity of character, yet strong and faithful in the "Law" into bondage; in sorrow do I know that men, voice. In many respects, she was like the levely and done, and who can say to the slaveholder and slaveship of all loving hearts. The author has executed her upon the men who would, with the advantages you and

ETY.

The last number of the Anti-Slavery Bugle contains the proceedings of the State A. S. Convention, which will be state A. S. Convention, which will be state A. S. Convention, which is heart harder than adamant, and its professions of Christianity the acme of implety and professions; and though, in consequence of the administrated consion; and though the form infancy to it. The Managers would also the bound in chains, and, with a mill-stone about his neck, be cast into the sea.

The National A. S. Baraar will open at Hornicular to it—brought up from infancy to it.—brought up from infancy to it.—brough

she has, "in and about State street;" men, her calldren, who would, like Dr. Dewey, "rather sell their"
[his] own mothers into slavery, than "defend the
right"—in other words loppose the Fugitive Slave Law
in the North.' [The 'Lowell friend' to whom my
friend alludes, is a gentleman I chanced to meet the
modes of action, by either of which we shall feel ourpast season, who, having been educated in New Eng-land, some ten years since went to Louisiana to prac-tice medicine, where he has since resided. In feeling,

rom my friend's letters. After receiving my answer to beg them to believe that the former shall be econo his note of Feb. 24, he reviewed his letter, and said that | ly and faithfully appropriated, and the latter received he 'saw no cause to alter it, whatever.' 'I would write as a fresh source of encouragement and stimulus. Were the same words under the same circumstances,' he a few dollars only sent from each town in Massachu-

to you, and there find that I have been writing, in most will be suitable and acceptable. Very few articles have part, too much as certain old political fogies talk. * * * ever been sent us, for which we were not ultimately able need not point out the incongruities of those letters. to procure a market. We would in an especial manner Honestly did I write them, in hopes of being very lib- request the Ladies connected with the Anti-Slavery eneral towards a certain class of fellow-beings; and, in terprise to send as large supplies of manufactured goods I am of opinion now that I have too much overlooked the greater is the demand; there is no loss on the arthedemands which the oppressed have against the oppressor, and virtue against vice. I make no further we receive constant applications for assistance from apology than that I thought it was best to be rather Fairs held all over the country, whose funds are in one conservative. I find this is not the best way, for by so mode or other devoted to the help of the American So doing, I am retrograding, not progressing. Progress ciety, and hence it will be seen our market is unlimited. Clothing for Ladies and Children, of a useful descripstock of those noble men, called Huguenots, who sang, tion, knitted Stockings, Gloves and Mittens, Bedquilts as they left France-

"One look, one last look. To the cots and the towers;
To the rows of our vines,
And the buds of our flowers; To the church where the bones Of our fathers decayed— Where we fondly had dreamed Our own would be laid. Our homes we abandon, Our lands we resign; But, Father, we kneel At no altar but thine."

'Yes, and I have free English blood in my veins also and no Englishman should, in any way, encourage wrong. Then my religion, what I have, is of a nature akin to progress and right. What man can be a consistent Universalist, and not openly, fearlessly oppose be, like our own time and energies, free-will offerings what we know to be "the great sins of the day"? Then, in this great warfare. We beg the farmer as well as the lastly, and by no means the least reason, is, that my best natural feelings, my highest standard of justice to humanity, * * * is on the reform side.

'I read those extracts which you sent me, and cured. I read "The Murder of the Slave at Carrolton, La.," also, given in last week's [Aug. 28d] Trumpet,shall be indelibly stamped, "Now and forever-No Union with Slavery or with Slaveholders." There is no getting over with it, we must "associate our hearts," and all that is worth having in us, with kindred souls to Theodore Parker, Garrison, Mrs. Stowe (God bless her!) and others of the same great heart, in the over-throwing of the great, black, hellish institution, which same heartless scamps call " peculiar" (I wish it were) and sanctifying, but which causes more sin and sorrow ing than anything else-I may almost except intemper rance. Let me agree or not with the theology of Mr Parker and Mr. Garrison, I must, naturally, go hand sentence in the Bible.

plate of Jesus. Yes it is. * * * After all, I am more are resisted with

When I see slaves ill-treated, abused and murdered by those who say they own them ; when I see men with white cravat and surplice advocating these things, and say they had rather see their own mothers sold into say trey and rather see their own mothers sold into slavery than dissolve the Union; and when I see men like old, good old Father Streeter, voted out of a Society he has preached to nearly thirty years, merely because he signed a petition to the Mayor and Aldermen for the he signed a petition to the Mayor and Aldermen for the enforcement of the temperance law; then—yes, then it is time to speak and act, not for these * * cursers of the earth on which they live, but decidedly against them.

'I shall be happy to read the Writings of Lloyd day anomaged.

"I shall be happy to read the Writings of Lloyd Garrison when I have the opportunity, and don't know but I must take THE LIBERATOR, for I think, now, that even the writings of an "insane person" would be better

"Agitate! agitate!! As to those who go South, and gain wealth by entering the slave trade, the judgment of an insulted God be upon them!" I fully confess that I never heard Theodore Parker speak blasphemously in any speech, sermon or address, and do seriously say, that on reforms, even woman's rights, I could subscribe my name, with my heart, to all I ever learned by the same himself. I could subscribe my name, with my heart, to all I ever learned by the same himself. I could subscribe my name, with my heart, to all I ever learned by the same himself. I could subscribe my name, with my heart, to all I ever learned by the same himself. I could subscribe my name, with my heart, that he will be a subscribe my name, with my heart, to all I ever learned by the same himself. I could subscribe my name, with my heart, to all I ever learned by the same himself. I could subscribe my name, with my heart, to all I ever learned by the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my heart, to all I ever learned to see the same himself. I could subscribe my name, with my learned to see the same himself. I could subscribe my name, with my learned to see the same himself. I could subscribe my name, with my learned to see the same himself. I could subscribe my name, with my learned to see the same himself. I could subscribe my na

I was six months ago. Well, perhaps I am. But I feel that what I now say is more like the real matter of fact Slavery Society, will lecture as follows:than much that I have sent you.'

I take pleasure in reading the conversion of an honest man. My friend has changed no principles, but only his opinions. He has candidly considered the facts of slavery, and viewed them in the light of his Christian Knightsville.

Mapleville, R. I. — Coventry — Coventry — Anthony Village — Fiskville — Knightsville. conscience. His experience is valuable for himself, and Providence. I think may be for others, and, with his consent, I ask

a place for him in your columns.

8. S. HUNTING. Brookfield, Oct. 17, 1853.

John Neal having come out with a statement that there has been more liquor drank in Portland since the enactment of the liquor law, than in any other time during the past twenty years, another document has been put forth, signed by several hundred of the citizens of that city, denying Mr. Neal's statement.

The At the late National Convention of colored men, held in Chicago, Ill. it was the convention of the colored men, held in Chicago, Ill. it was the colored men, held in Chicago, Ill. it was the colored men, held in Chicago, Ill. it was the colored men, held in Chicago, Ill. it was the colored men, held in Chicago, Ill. it was the colored men, held in Chicago, Ill. it was the colored men that there has been more liquor drank in Portland Sunday, Nov. 13, day and evening, on Sunday, Nov. 13, day and evening.

The C. SPEAR will speak next Sunday, in Fitchburg, in the Universalist Church, in the afternoon, on the Causes of Crime; and in the Unitarian meeting-house, on Sunday, Nov. 13, day and evening.

late National Convention of colored freemen, namely, "We will plant our trees in American soil, and repose under the shade thereof."

Resolved, That we are opposed to the call for a National Emigration Convention, as put forth by M. R. Delank, and we discover in it a spirit of disunion, which, if encouraged, will prove fatal to our hopes and aspirations as a people in this country.

Losses hu Fire. Desired the same language of the idea of the same language of the line of Miss Rachael Washington.

**The Turney of Lectures be fore the Salem Female Anti-Slavery Society will be delivered, upon successive Sunday evenings, at Lyceum Hall, at 7 o'clock.

Nov. 18th, Wendell Phillips, of Boston.

20th, Wn. Lloyd Garnison, "

better. New England ought to have no such sons; but ciety than on any previous occasion. Having enlargeshe has, "in and about State street;" men, her chil-

he has become a rank slaveholder; in morals, an infi-del. He told me his slave, a man, had married—a for manufacture, or that may be given at the time of the smart fellow, too. When I asked him if he thought it be acknowledged in the columns of the time of the smart fellow, too. When I asked him if he thought it be acknowledged in the columns of the Standard and be acknowledged in the columns of the Standard and open, for I told him that he would be liable to be taken Liberator, and in the Bazuar Gazette. It is not in from the country, and there is no legal marriage with the power of all the slave's friends to give much of their the slaves! Here is the justification.]

But I hasten to give you the sequel to these extracts only the bestowal of their money and sympathy, and

said. But here follows the sequel—Oct. 5, 1853:—

'I have overlooked and reviewed my last two letters'

Second, by Donations of articles. Almost every kind eral towards a certain class of fellow-beings; and, in terprise to send as large supplies. We trying to be Christian in feeling towards that well- as if we received none from our Foreign friends. We Being a Memoir of a daughter of Rev. Justin Perkins, of Persia. A sweet child. and Comforters, if not too high priced, will all be found particularly saleable; and we would especially reques of our country friends that they would, in these respects, remember us.

Third. We need larger supplies for our Refresh MENT TABLE. The more economical its arrangements, the better; but for the last few years, we have been obliged to purchase tea, coffee and sugar, that, had our wants been known, some friends of the cause might The Writings of Prof. B. B. Edwards, have contributed. It is our wish that the Bazaar's expenses should be such only as are absolutely unavoid able. We can hardly expect the use of Horticultural Hall rent free, or that the U. S. Custom-House will remit the duties on our foreign goods; but with a few exceptions like these, we wish that all the Bazaar's expenses should be, like our own time and energies, free-will offerings manufacturer to remember this occasion. Fruits and Vegetables of every description, Cheese and Butter, are articles for which a ready and certain sale could be pro

Finally, we would urge upon all the duty of personal attendance and pecuniary patronage. Let all the counand what can I say to such things? Why, I will raise try friends esteem it a duty no less than a pleasure to the standard up high unto heaven at once, on which give one day, at least, to the Bazaar. Our prospects from abroad are such as warrant us in promising as large and beautiful a collection as in any former year, and we trust it will be in our power to make such arrangements as shall ensure eloquent speaking in the Bazaar during most of the evenings that it continues open. All letters in respect to the Bazaar may be addressed to

Miss A. W. Weston, Weymouth, or to Mrs. S. May, 21 Cornhill, Boston.

Boston, November 6.

Departed this life, for the Spirit Land, at Hartford, Ct., on Wednesday evening, Nov. 2d, CATHARINE, wife in hand, heart in heart with them, as good God-loving, of Andrew Jackson Davis. We had the pleasure of tyrant-hating, wrong-condemning men. What matters waking the acquaintance of this intelligent and accomit if they do believe differently from us in theology, plished woman, at the time of holding the Bible Conare we justified in saying, as somebody has said, that vention in Hartford in June last; and though she was they "defy the Lord of Hosts," &c.? No! Surely, they then suffering from the disease which has terminated are working for God and his kingdom more when they work for the freedom of the slave, than do hundreds ed us that she was not long for this world, yet her who believe in the miracles and the inspiration of every spirit was uncommonly cheerful, free and elastic, and enterce in the Bible. 'You truly remark, "Anti-Slavery" is on the breast- which render the present age so remarkable, but which of the spirit, in my heart, of Mr. P***, Garrison and others, high-minded reformers, than you have hitherto had reason to suppose.

powers, and spiritual wickedness in high places.' Her affection and regard for her husband, in view of his wonderful endowments, and benignant and philanthro-But I must now stand out boldly for freedom, tempe- pic spirit, were manifestly of the strongest character, rance, and right-not for slavery, rum, and might. and led her to take an enthusiastic interest in the sin-There is need for every honest, carnest opposer of gular and perhaps unparalleled developments of his wrong to wrong to take his stand and unfurl his banner to the world.

He will most deeply feel her loss, and we profer him our tenderest sympathies.—[Ed. Lib.]

Datices of Meetings, &c.

y announced.
In behalf of the Council, WILLIAM C. NELL. than those of some persons who might be referred to. **

Asketted, asketted, Asket bloom the asket of the Masketts A. S. Society, will lecture as follows:—

heard him say. I am with you in saying that he is a good man.

'You will say here, that I am exactly opposite to what Ware.'

Wednes 'Weare.' Thursday 'Briday 'Milford 'Bunday.'' G. B. STEBBINS, an Agent of the Mass. Anti-

Mapleville, R. I. Friday eve'g Nov. 1 Friday eve B Sunday Tuesday eve g Wednesday " Thursday " Friday " Friday.

NOTICE. HENRY C. WRIGHT will hold meetings in Berlin, Sunday, 20th inst., day and evening. Subject: Human Nature—its diseases, causes, and

HENRY C. WRIGHT will hold meetings in

Resolved, That in opposing all attempts of African colonizationists, or of others, to expatriate us from the land of our birth, we will adopt the language of the late National Convention of colored freemen, namely, 'We will slant our tesses in Assistance of the late National Convention of colored freemen, namely, 'We will slant our tesses in Assistance of the late National Convention of colored freemen, namely, 'We will slant our tesses in Assistance of African be performed at the Belknap Street Church, next Monday evening, Nov. 14, by a juvenile choir, under direction of Miss Rachael Washington.

ELIZA J. KENNY, Rec. Sec'y. Salem, Sept. 20, 1853.

The Year 1853

Has been a year prolific in good Books. John P. Jewett & Company,

among their numerous issues, have published the fol-lowing, which have met with great favor from the public, and large sales, and which should be found in every Library.

Mers. Child's Tife of Isaac C. Bopper, One of the most intensely interesting books ever published. 10,000 copies in 4 months.

THE SHADY SIDE, BY MRS. HUBBELL.

A thrilling tale of the vicissitudes of a country minister's life. 34,000 copies in 8 months.

THE MYSTERIOUS PARCHMENT;

OR, SATANIC LICENSE.
A powerfully written Temperance Tale. Fourth Thou-

LECTURES TO YOUNG MEN, BY REV. ROFUS W. CLARK. First thousand sold in four days.

Voices from the Silent Land,

OR, LEAVES OF CONSOLATION FOR THE AFFLICTED. BY MRS. H. DWIGHT WILLIAMS. A beautiful gift for a friend in affliction.

THE LAST HOURS OF CHRIST. By W. G. Schauffler, Missionary at Constantinople.

A religious work of rare excellence and beauty.

THE PERSIAN PLOWER,

DR. E. C. ROGERS'S GREAT WORK Philosophy of Mysterious Agents. The most learned and satisfactory explanation of the spirit rappings yet published.

Similitudes from the Ocean and the Brairie. BY LUCY LARCOM.

Literally, a book of gems, or string of pearls. A SABBATH SCENE. BY JOHN G. WHITTIER

With thirteen Illustrations, by Billings.

WITH A MEMOIR BY DR. PARK.

UNCLE TOM'S CABIN. A new 12mo. edition just out. 90,000 copies published of the 8vo. edition.

HINTS FOR THE HOUSEHOLD, BY REV. WM. M. THAYER.

PICTURES AND STORIES PROM UNCLE

TOM'S CABIN.

And the EDINBURGH DOLL AND OTHER TALES, for CHILDREN; being Nos. one and two of a new series of Ju-

NEW MUSIC BOOKS. POLYHYMNIA, AND EUPHONIA. The first, a collection of Sacred Music. Euphonia, a collection of Glees and part Songs. By HEUDERA and

In press, to be issued in a few days, a thrilling work on the Catholic question, entitled,

THE CONVENT AND THE MANSE.

THE DOVECOTE: OR, HEART OF THE HOMESTEAD, A genuine New England Home Story.

The Infidelity of the Times: Being an exposure of the crudities and absurdities of Andrew Jackson Davis, and others of like faith. By a clergyman of Connecticut.

A Series of Letters addressed to Judge Edmonds, A. J. Davis, pr. Dexter, and others, on Spiritualism, by Dr. E. C. Rogers, Author of the Philosophy of Mysterious Agents. We anticipate a series of very able letters. All who know Dr. Rogers are aware that he is equal to the task. For sale by all Booksellers.

The Boston Almanac for 1854. AND ITS NEW COMPANION, THE

LADY'S ALMANAC. JOHN P. JEWEIT & CO. will publish the above beautiful and useful Annuals, the Boston, Dec. 19, the Lady's, Dec. 1st. A work so long and favorably known as the Boston Almanc simply needs announcing to se-cure its sale. This number will contain sixty new and superb engravings, twenty-four of these being the new churches of Boston built since 1842, elegantly engravchurches of Boston built since 1942, elegantly engrav-ed, with the usual variety of other matter. The LADY'S ALMANAC, after the elegant style of the other, is a new claimant for public favor, which we believe it will find. It will be a most useful little pocket manual for the la-dies, containing a great variety of useful receipts, bo-quets of flowers, and calendar and memorandam vig-nettes, pages for each day and month of the year, por-traits of our most distinguished female authors, hints for the toilet, numerous engravings, &c. &c.; elegantly bound in cloth, with gilt edges. Same price as the Boston Almanac. For sale by all Booksellers.

1,000 Book Agents Wanted, To sell Pictorial and Useful Works for the year 1854.

\$1.000 A YEAR. WANTED, IN EVERY SECTION OF THE UNI-TED STATES, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from \$25 to \$100, such inducements will be offered as to enable them to make from \$3 to \$5

a day profit.

The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are ofered.

For further particulars, address, (postage paid,) ROBERT SEARS, PUBLISHER,

181 William Street, New York. VISITING DENTIST.

DR. MANN (formerly MANN & MELDOURNE, Summer street,) now resides at 13 Avery street. He attends exclusively to those who choose to be waited upon at their own houses.

He fills teeth so as permanently to save them. His mineral teeth on gold plate are unsurpassed. He also makes the patent continuous gums with teeth on platina, specimens of which he will exhibit, and show their superiority.

their superiority.

He receives no patients at home, but will visit, exhibit specimens, state terms, and give professional advice without charge.

Messages left at his residence, 13 Avery street, will

WORCESTER HYDROPATHIC INSTITUTION,

receive due attention

Boston, Nov. 4, 1853.

NO. 1 GLEN STREET. THIS Institution is well arranged for treatment at all seasons. It will remain under the medical direction of Dr. George Hovr, until the return of Dr. Rogers from Paris, in April, 1854.

Terms, usually, from 7 to \$9 per week.

For treatment without board, 3 to \$4 per week.

Oct. 10, 1853.

MOREY & OBER,

MANUFACTURERS OF AND DEALERS IN

Tickets for course, 374 cents ; single admittance, 64 Britannia, Glass & Japanned Ware,

Nos. 5 AND 7 HAVERHILL STREET, Poposite Bosten and Maine Depot, BOSTON.

religious biography, and a narrative of missionary ex-perience, many of the descriptions of oriental scenery and life are highly entertaining and instructive.

God's universe! for he takes to himself a "dominion not to mortals given." But, for my part, I cannot so look upon those holding slaves at the South. I mean, Losses by Fire .- During the last thirty days,

ANTI

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From the Western Reserve Chronicle.

THE SLAVE I saw him with a quickened tread, Though with a firm and manly I saw him near the house of God,

To which he dare not enter in I saw him near the standard high, Where Freedom's folds so proudly wave; Why should be pass that symbol by, So proudly cherished by the brave?

Is he then brave? Mark well that tread-It speaks of freedom or the grave-Of noble daring, desperate decd-Of one who will not be a slave.

Why should he, with increasing speed, O'er proud Ohio hasten on? That boasts her million freemen's hearts, And not one slave her sons among? He left his master at the South-

He left his shackles and the lash-The bloodhound's bay and savage mouth He has escaped, and fatal flash. But oh ! the fearful demon 's here,-He may not pause for freedom's ray

To warm his heart, his spirits cheer, No, negro, hasten on thy way! The law, as at the South, is here; Thy face is dark, thou'rt not a man; And liberty, than life more dear,

Thou canst not have in this our land. For should a white man seek our shore, Unstained by crime, vet still oppressed He would be safe, oppressed no more, With freemen's rights and pleasures blest.

Thy face is dark; then hasten on,-Cross Erie's waves within your sight; The law will make you there a man-You there can claim an equal right.

He paused to rest his weary frame, And spoke his hope of future good-Ethiopia soon will break her chain, And stretch her free hands out to God.

O, glorious dawn of Afric's night! O, blessed hope for downtrod minds ! Men of the North! awake in might. And hasten on the glorious time.

Shall Freedom's land, from East to West, No refuge offer to the slave? By fettered heart with fear oppressed. Must he still cross the rolling wave

Or will you, with united will, Crush to the earth despotic sway-Repeal your laws so black and vile, And wipe your crimes and shame away?

Men of the North! arise in might, As one man, join this righteous cause; As men, as Christians, fight for right, And found your code on God's own laws! SARAH A. BEACH.

MY RUSSET GOWN,

My russet gown is dear to me, Though years have passed away Since my young heart beat joyously Beneath its folds of grav. No jewels hung around my neck, Or glitter'd in my hair; With lightsome step I tripped along, My spirit knew no care; The roses near my windows crept, And shed their sweets around, Hard was the bed on which I slept, But yet my sleep was sound

My russet gown I laid aside For one of rich brocade : I thought, in my simplicity, Its charm could never fade I left the cot where I had pass'd My happy childhood years, I left my aged father sad, My mother was in tears; I left them for a wealthy home, To be a rich man's bride, And thought that splendor would atone For loss of all beside.

My russet gown, when next I gazed Upon its sombre hue, Brought such a lesson to my heart, Ah, sad as it was true; Its simple neatness seem'd to mock My silks and jewels gay, And bore my wandering thoughts to those Dear friends on far away. I felt how fleeting were the joys That wealth alone can buy, And for that humble cottage home My bosom heaved a sigh.

My russet gown I still have kept, To check my growing pride; A true, though silent monitor, My folly to deride. And when I meet with faithless friends Among the giddy throng, Whom vice and pleasure, in their train, Drag heedlessly along, I feel how gladly I would give My coach and bed of down, Once more in sweet content to live, And wear my russet gown.

From ' Punch.' PROSPECTS OF A HAPPY PAIR OF EMPERORS.

NICHOLAS-FRANCIS. Both .- Europe's little farm we 'll keep, And our little girls and boys, Like little pigs or sheep, Serve, dare they make a noise! Nich .- The trials I'll conduct : Fran .- The jails I'll construct. Nich .- In curbing bard and sage My lash will prove efficient; Fran .- My halter, I'll engage, Will quell the ill-conditioned Nich .- Now, slave, for back the knont !

Fran .- Now, dog, the rope for neck ; Both .- And that's the way, no doubt, To keep mankind in check. Nich .- K with an N, N with an O, O with a U, U with Fran .- And an R and an O, and a P, and an E : K, N, O, U, T;

R, O, P, and E; Both .- When we've trampled down the Free, Oh what jolly, glorious fun 'twill be !

USE OF POLLY.

Should once the world resolve t' abolish All that's ridiculous and foolish, It would have nothing left to do, T' apply in jest or earnest too : No business of importance play, Or state, to pass the time away. BUTLER.

ACTIVITY. Behold the wretch who slugs his life away, Soon swallowed in disease's and abyse; While he whom toil has braced, or manly play, Has light as air each limb, each thought as clear as day

GOD'S WORD.

PITTEBURG, Oct. 10, 1853.

I am on my way from the West to the East, and low that must be detained in this city of coal and iron a few hours, awaiting the train to Philadelphia. I get utterly weary of these frequent and altogether unnecessary detentions at railway stations. I have no way to be comfortable, on such occasions, but to occupy myself in writing or talking on matters that interest me. I to keep the public mind in some other direction. They never visit this place, nor pass through it, without profitable and pleasant thoughts. There are few places where the Infinite speaks to me as in this city. Geology, that vast, ponderous science, here speaks to man with authority, and carries conviction to all who listen

Braddock's defeat has made this region in the that were had against her.

Here, too, Washington opened his military career. The way, and I hope she will consent to visit us again. Indian warwhoop, but a few years ago, and the equally savage cry of what are called Christians, made this so as to come up into this region sometime this autum place hideous. The hearts and tongues of those Indian or winter, and give a few lectures? We want some and Christian man-killers now are equally silent.— one to talk to us who is not afraid to let the whole world May they never move again, prompted to such passions know that he is for humanity, and is ready to do battle

mountains, from whose caverns and ravines rush down hunted and despised for your devotion to humanity the waters of the Alleghany and the Monongahela riv- you, who have been lassoed and dragged through the ers. These rivers meet here and form the Ohio-navigable eleven hundred miles from this place, to its en- I hope you will think best to make us a visit as soon a trance into the Mississippi. The great business of the convenient. What say you? More anon. city is to enter into the depths of the earth, and bring to light its hidden treasures, and make them conducive to the health and comfort of man. Coal, Iron, Saltthese three, so essential in the economy of life, are the present.]-Ed. Lib. found in abundance here. As yet, to get coal, there is little or no digging down into the earth. They only dig horizontally into the hill sides, and there find the best of coal, with from two to five hundred feet of rock, slate and earth above them. Then, it is ascertained, that several hundred feet deeper, there are other strata of coal, equally good. What formed this coal? It is in Waltham by Hasbrouck Davis, minister of the Inbeyond question, that it is formed of vegetable matter, dependent Church at Waltham, we make some extracts that had accumulated for millions of ages, and then, by The object of the discourse is to indicate that actual and some convulsion, was buried up, and hundreds of feet wide-spread infidelity of the day, which, under an outof solid rock and earth formed over it, to press it side of religious forms, inculcates the most entire and down, and convert it into coal. down, and convert it into coal.

the facts touching the formation of the earth on which to the mind and the heart of this young man, already he treads, and not feel that man can no more compute proscribed by the timid and apathetic for his independent the age of this globe than the age of God? Then, what dence and his earnest moral protests. We see in him changes this globe has undergone! all of them having proofs of a rare courage, singleness of mental and moral been produced by fire and water. A man has just told vision, and of a deep and generous faith in pure and me of a salt-making establishment up the Alleghany, undefiled religion, from which we cannot but hope and some few miles from Pittsburg, where the salt water is expect much more good fruit :some few miles from Pittsburg, where the salt water is thrown up five hundred feet from below the surface, by gas generated in the earth; and with the water is thrown up an oil, in great quantities, which is separated from the water, and sold for seventy-five cents per gallon. Whence comes that gas?—whence that oil? They both are manufactured far down in the earth, and they both are manufactured far down in the earth, and they beth are manufactured far down in the earth, and they beth are manufactured far down in the earth, and they beth are manufactured far down in the earth, and they beth are manufactured far down in the earth, and they beth are manufactured far down in the earth, and they beth are manufactured far down in the earth, and they beth are more good in that:

In the meth more good in the such as the server in the more good in the more g are thrown up five hundred feet. How certainly must of common intelligence and common moral sense, who has been brought up in the bosom of Orthedoxy, and has been taught to look upon this book against the stern realities of Geology! In the coal, salt and iron mines of Pittsburg and vicinity, may be

of thoughts and words conceived and uttered by those who lived in different and distant ages and countries, and who partook of the ignorance, prejudices and pasand who partook of the ignorance, prejudices and passions of our nature, and of the barbarous, superstitious and bloody notions of the times in which they lived, are collected and bound together, and imposed upon the little ones were taken captive, and their cattle and world, under the pains and penalties of death to body their flocks and all their goods were spoiled, and and soul, as the Word of God. From that book, for nearly two thousand years, Christendom has derived authority for the practice of war, slavery, and governments of violence and blood; for the use of the gallows, the rack, the gibbet, the dangeon, the sword, had been brought captive into the camp, should be the cannon-ball and bomb-shell; for the manufacture put to death in cold blood! There are other passa the cannon-ball and bomb-shell; for the manufacture and use of intoxicating drinks, and for the oppressions practised on woman. Man has never perpetrated an outrage on man or woman, which that documentary Word of God, (as the Bible is called,) has not been noblest relics of earliest time. But when we are told noted to sanction. The question is not, Does the Bible that this history is the work of God, then sanction war, slavery, death-penalty, polygamy, the use of alcoholic drinks, and the oppression of women? But it is this, Are these practices right, if sanctioned and enlightened and civilized; for the good Father by the Bible? No! is the answer of my head and my these. heart. No power in the universe can make them right, An honest and intelligent man reads these heart. No power in the universe can make them right, because they are violations of the conditions of life and health under which we exist. Human Nature cries out against them. The Bible may sanction these deeds, Records cryout, 'This is Infidelity.' Such Infidelity.'

I wish as much money and talent had been devoted In the New Testament there is nothing of this to reading and expounding the Word of God, engraven on the mines of coal and iron and salt in this region, as has been expended in reading and expounding the Bible. It had been better for the race. How intimately are these mines connected with the health and complete the same of the less a production of the intellect, none the less a production of the intellect none the less and the fort of human life! Scarce a domestic circle in the na-tion which has not been made more comfortable by tion which has not been made more comfortable by them. Where can we go, and not be reminded of Pittsburg and its vicinity? It furnishes means to warm us, to plough the land, to reap our harvests, to build our ships, to erect our locomotives, our cars, and to make our railways; it gives us axes, knives, forks, stoves and telegraphs. Will not this region do much to mould the character and destiny of our race? What are mines of gold and silver compared to mines of coal and iron? Nothing. Those impoverish, these enrich a nation. California would be a rich and powerful State, the very garden and glory of earth, but for its gold mines.

These are made its greatest curse, and will be its utter These are made its greatest curse, and will be its utter saved for the last thousand years, some of the mesh feebleness and ultimate ruin. While mines of coal and iron bring comfort and wealth and glory to a nation, mines of gold and silver bring them only contention,

LETTER PROM VERMONT.

DEAR GARRISON: I have lately become a reader of THE LIBERATOR. that hinders the progress of true, genuine, heartfelt Christ three anti-slavery.

that is tinetured with 'Garrisonism.' They really think that it is some hydra-headed monster, that goes for the overthrow of every thing that is good, and which, if carried out, would destroy all human governments, prostrate the Church, annihilate the marriage covenant, and make society a perfect bedlam! What covenant, and make society a perfect bedlam! What knowing creatures they are! What was the wisdom of solomon, when compared with theirs! Men who seldom go into the congregation of worshippers on the Sabbath, are the first to cry out 'Infidel,' Disorganative for a Naturalist; whether he disbelieves in the find advocate of Transubstantiation. You do not learn aman's sentiments on all these petty questions til

When it was announced that Lucy Stone was coming into this county to lecture, they were thrown into such spasms that it was feared they would never fully re-

THE LIBERATOR. cover from the shock. The cry was raised that she was a 'Garrisonian,' and was an advocate of doctrines absolutely dangerous to the 'peace and dignity of the Some of the Free Soilers were almost made to believe, that if they countenanced and encouraged such doctrines as she advocated, it would sink their party

'All the king's horses and all the king's men Can't set Humpty Dumpty up again.'

to her voice.

You are aware that Pittsburg stands on the site of
Fort DuQuesne, around and in which so much human
blood was shel in the French and Revolutionary wars.

Braddock's defeat has made this region memorable.

The work of themselves, and did so, in such numbers as to put to shame all who were engaged in the proceedings that were had against her. Miss Stone has opened the How is it, brother GARRISON? Can you arrange

with whatever hinders the progress of universal free Pittsburg, like Jerusalem of old, is encompassed by dom. I think you are the man; you, who have been streets of Boston by men of 'property and standing.

ANSWER-We have long felt desirous of visiting Vermont, but see no prospect of being able to do so for

REFORMATORY.

THE SUBTERFUGE OF INFIDELITY

From a discourse with this title, recently preached How can any man traverse this ground, and observe of Christianity. The discourse is altogether honorab

salt and from mines of Pittsburg and vicinity, may be found the true word of God, that speaks as never man spake.

The Word of God? Dear friend, Nature is that Word, which cannot lie. Men may misinterpet it, but, in itself, it is infallible, ever-present and ever-speaking. A number of books, composed by erring men, made up 'And,' in the emphatic words of Holy Writ, they are the strength of the Experience's Order of Holy Writ, they in the support of the sign of the Experience's Order of Holy Writ, they is the strength of the Experience's Order of Holy Writ, they are the sign of the sign of the Experience's Order of Holy Writ, they was the strength of the Experience's Order of Holy Writ, they are the sign of the sign of the Experience's Order of Holy Writ, they are the sign of the Experience's Order of Holy Writ, they are the sign of the Experience's Order of Holy Writ, they are the sign of the Experience's Order of Holy Writ, they are the sign of the Experience of the true of the sign of the Experience of the true of the sign of the Experience of the true of the sign of the Experience of the true of the true of the sign of the Experience of the true of of men never could have dictated such

ity is a credit to a man's intellect and his heart.

In the New Testament there is nothing of this

mines of gold and silver bring them only contention, poverty and infamy. This has been true of the past; it will be of the future. There is more true wealth in a ton of iron or coal than in a ton of gold. This Word of God men have not yet learned to read and interpret. HENRY C. WRIGHT.

HENRY C. WRIGHT.

Who can blame his untaught understanding, or all, who can blame his untaught understanding think he merits the severe censure of Infidelity it to disbelieve God to deny the mediation of Christ I have lately become a reader of The Liberator, and I like it. I like its spirit; its bold, manly independence. It is really refreshing to turn from the stale, insipid, common-place, empty scribblings of some of our professed anti-slavery writers, to the bold and fearless columns of The Liberator. I hope and trust that it is destined, ere long, to have a wide circulation in this Green Mountain State. We need its teachings, that we may become more willing to cut loose from every thing that hinders the progress of true, genuine, heartfelt. Christ through without finding an allusion to them to the dealers of the progress of true, genuine, heartfelt. Christ through without finding an allusion to them Am I no Christian because I cannot see what effect We have a large number of people, in this inland
State, who are strongly prejudiced against any thing
that is tinetured with 'Garrisonism.' They really
think that it is some haden beaded waters the strongly prejudiced against any thing
that is tinetured with 'Garrisonism.' They really
that it is some haden beaded waters the strongly and the strongly prejudiced against any thing
that is to have on my redemption
nor how I can become a better man, and more ac
ceptable to God, except by manful effort to do m
duty? Am I an Infidel because I think the Fathe

a man's sentiments on all these petty questions ti he has told you: the Christianity of his action yo

rade of worship is almost as empty and unreal as all, and without which neither day nor place not play upon the stage;—a religion which is veneered upon life; which exerts not, and does not care to exert, any influence upon men's actions, but floats upon the stream of worldliness as gossamer, LETTER; FROM ANTOINETTE L. BROWN. and careless as any !

floats upon the stream of worldliness as gossamer, and careless as any?

Where, in a great and corrupt city like New York, will you look for the influences that go out to redeem and save it? At either end of Broadway stand two stately structures, built in the name of religion, and dedicated to her service. Their graceful spires of white marble and red sandstone pierce the skies, as if to call down the benison of heaven on the busy trade that goes on around them. They are beautiful works of art; perhaps the continent cannot boast of finer. You climb, till you are weary, up, up, almost above the reach of the din and roar of carriages, till the forms of men crawl like ants on the white pavement. The metropolis lies unrolled at your feet, and these two representatives of religion seem to watch over its boysting life, to guard its virtue, and to point its hopes to heaven.

But the thought comes up, how all around you, to the right and left, in wretched lanes, in miserable garrets, and damp and pestilential cellars, are clustered, thick crowded together, guilt and starvation, disease and misery, ignorance that craves for light, spiritual darkness that craves for the gospel, hunger that craves for bread! Then, when the advice of the friends who were with me,) to be allowed to express briefly, entire approbation of the stand they had taken—to thank them in the name of womanhood for revoking the decisions of the Brick Chapel by holding in reality a World's Temperance Convention; and then to withdraw.

This they prevented my doing at the first morning session. This compelled Wendell Phillips, myself, and others, to be present on the second morning. This induced me to obtain the floor; and to maintain my right to it, sustained by repeat-

of human agony, and turned its back on the appalling picture of human woe, that the great metropolis might have churches worthy of its magnipalling picture of human woe, that the great metropolis might have churches worthy of its magnificence. The Christianity of other days might build such temples; and at Strasburg and Ulm they rose in fair proportions out of the free-will offerings of a people seeking to serve God as they best knew how. Our modern imitations have no other foundations than a selfish and worldly vanity. Endowed with estates once of trifling value, now by the influx of population converted into enormous wealth, when the sad misery imported with that population claims as its right the blessings such a fund could bring them, behold in their stead these gorgeous works of art, which mock the poor; nay, which support their magnificence by revenues drawn from property consecrated to sin. If this is fidelity to Christianity, then indeed I have not understood it constitution. rightly. We should seek it rather among a poorer sect, in those men who have felt their hearts wrung by the appeals of all this wretchedness and (A voice from the floor.) 'Mr. Presi crime; in those women who have gone forth as the messengers of God, without capital and without social position; who have won their way to the very centre of that city's festering guilt; built their schools to save from vice; opened kindly homes to shelter those who would flee the sin to which want condemns them. God bless them for it! They are indeed the children of Christ.

There is another kind of Infidelity, which ought There is another kind of Infidelity, which ought to be dealt gently with, and which implores from the Church enlightenment and instruction,—the Infidelity of superstition, which distorts the character of God, and casts a dismal shadow over man's relations to him. What is historical scepticism compared with this profound fear of God, which rests like an incubus on the human mind, and invests its close with dreary horror? Surely, the preachers would serve the cause of humanity and religion better, if they would do something to relieve this wretched condition, instruct the darkened soul, and free it from its idolatry. When we read the prayer of Christ, beginning with those ever-blessed words, 'Our Father who art in heaven,' how few can feel toward God this just and generous confidence! how few are not yet far behind the perfect faith of Him who was indeed the Son of God'! 'If a son,' said Jesus, 'shall ask bread of any of you that is a father, will he give him a stone?' words which exclude all fear and doubt of that Providence which orders human destiny. But the complexity of life proves too much for faith, and makes men cowards before death, and doubt of that Providence which orders human destiny. But the complexity of life proves too much for faith, and makes men cowards before death, and that future which they believe in, and yet fear. The Infidelity of superstition denies the naturalness of death, affirms its inconsistency with the divine plan; a disorder crept in to punish human sin, and ever since holding over life its scourge and terror. Infidelity teaches men that death is a consignment of the prey into the hands of vengeance,—a setting of the seal on the eternal destiny of the soul. It strives to keep up a condestiny of the soul. It strives to keep up a con-stant, torturing anxiety and alarm in view of its stant, torturing anxiety and alarm in certain and speedy event. Perpetually we hear it calling upon men to prepare for the last and aw-ful hour, and telling them what a fearful thing it is to fall into the hands of the living God, and be summoned before the bar where the account is to

summoned before the bar where the account is to be rendered, and the judgment given.

Alas, that men should live so blindly under the eye of Nature, and understand so little her beautiful analogies! She, gentle instructress! teaches us serenest faith and an undoubting confidence, which sweetly sinks to slumber in its Father's arms. Her voice soothes men's fears, telling them in plainest utterances, that all life is as immortal as its source, constant in its growth, identical in its changes, and sure in the final evolution of perfected goodness. Why should fearful doubt stand in awe of death, which is but the winter intervening between the epochs of the sapling's growth, in the standard process of the sapling's growth, in the standard process of the sapling's growth, in the standard process of the sapling's growth. in awe of death, which is but the winter intervening between the epochs of the sapling's growth, while spring again takes up the interrupted work to build forth on trunk and branch? No, Infidel! Not that future only shall be acted in God's presence, and among celestial surroundings, but to-day also is divine, and life is always in the hands to-day also is divine, and life is always in the hands of God, and day by day the judgment goes on, and death is not so much to be dreaded as any failure in life's great responsibility. A true faith fastens on no visionary paradise, on no celestial city; but bids us simply be true to conscience, so far as our own power reaches, and let God take care of all that lies beyond that radius; so that, if you must die to-morrow, that is not your care, only that you do not sin to-day; and, when the book of life is closed, closed also is your labor, and in the traits of character the history is written legibly and forduties up to the very verge of human power; and then, whatever comes beyond its control to blast its success, then and then only can it say with Christ, 'Thy will, not mine, be done.'

its success, then and then only can it say with Christ, 'Thy will, not mine, be done.'

There is an Infidelity to Christianity which reners its obedience to the letter, disregarding the spirit of its precepts. It seems to me strange that men will not draw a distinction between that kind of faith which merely reveres a history of a man's life, and that which generates a living and willing obedience to his commands. The first may pass for what it is worth, but it is certainly good for nothing without the last. The effort to magnify these trivial questions into importance, at the expense of the truth, seems hollow and wicked. Were Christ living now, doubtless he would be the first to disclaim the miraculous honors, the superhuman dignities and offices, brought him by the scribes of Christianity; and with what sorrow would he perceive that Pharisaism has crept into the bosom of his own church, to the exclusion of the children of the kingdom! No doubt the Church would reject the claims of Christ, should he come to us as to the Jews; and stigmatize him as an insults of a lady; and because, as they said, she placed herself upon the platform of equality; so they neither acknowledged the equality,

who bear the fruits of piety, but whose sentiments are not quite orthodox!

No! The Church has fallen into an error in singling out this doubt for its judgment and condemnation. This Infidelity does no harm to Christianity, destroys no souls. There is another scepticism more subtle, more corrupting, more permanent, more to be dreaded; the scepticism which lays hold of the life of great principles, of fundamental truths; that hidden, insimuating Infidelity which, the more tenaciously it holds the frivolous points of church etiquette, so much the more boldly it questions and disobeys the great commandments on which the church was founded.

The frivolous Atheism of our time builds the most splendid temples in the name of God, and flaunts before him in the most showy worship. It is possible to manifest, even in worship, an actual and audacious contempt of the divine presence; and can you conceive of a more reckless Infidelity than that which carries exclusiveness into the solution of the product of t

craves for light, spiritual darkness that craves for the gospel, hunger that craves for bread! Then, what a contrast,—the vast wealth expended on these piles of stone, the untold wretchedness that is crowded at their feet! It was not surely the living spirit of Christ that shut its ears to the cryof human agony, and turned its back on the property of the few, until we were all ordered out of the hall together. This have the first that shut its ears to the cryof human agony, and turned its back on the property of the hall together. This have the first that shut its ears to the cryof the few, until we were all ordered out of the hall together.

but unbeard amid cheers, hisses, cries of order, (A voice from the floor.) 'Mr. President, I rise o a point of order.' Babel out Babeled.

President. State it; a point of order!'
While this new father of this new point of order
—the extempore bantling of a great mind, in a
great emergency—is shouting at the top of his
voice, listen to the side play of some of the dignita-

(Another.) 'She shan't speak!'

(Another.) 'She shan't!'

(Another.) 'You raise a point of order as soon

but now you have made your protest. You have claimed your rights-have done all you could. Do now, for your own sake, withdraw from this disgraceful scene. I advise you as I would a sister or a daughter.

· I can't withdraw. This principle must be tested: it is no time now to withdraw. The kind words melt into coaxing. I feel my lip curling into scorn—make a big swallow to keep down the rising indignation; and look out up the turbulent scene, to gather from it calmness and fortitude for whatever is to come next.

Another voice in my ear. 'Do you think this will promote the cause of Temperance? If you love the cause, why not retire and restore peace. Why will you persist in creating so much distur-

of tears. But I happen to think it will seem wo-manish to cry. So I rise and make another at-tempt to be heard; for I seem to be in a mood melting enough now to drown them all into silence. But no! this kind goeth not out except by the dis-

bers comes forward, stamps with impressive digni-ty, points the significant finger and shouts with stentorian emphasis, 'Shame on the woman!— shame on the woman!'—Directly, I feel strong shame on the woman! '—Directly, I feel strong enough to be reseated. The 'friends' gather around. While the ear open to the public is deafened with a 'thousand and one' sounds of mingled protests and points of order, the private ear is greeted with moral appeals: the two falling together in very odd, but pointed contrast, somewhere into the centre of the brain. A delegate from Washington. Christ would have done so? Spol

Christ would have done so?' Spoken persuasively but with decided negative emphasis.

Do you, when he loved peace so well?'

What answer was made I know not; but ther

came rushing over me those ancient scenes of Jew ish violence and persecution. The solemn words closed, closed also is your labor, and in the traits of character the history is written legibly and forterer. It is the highest office of faith to put forthall of strength in the charities of life, to act life's duties up to the very verge of human power; and then, whatever comes beyond its control to blast its success, then and then only can it say with Christ, 'Thy will, not mine, be done.'

nor remembered the conceded rights of ladyhoo This was neither philosophical, just, nor gallan but to me it was vastly preferable to having a claim to the rights of a delegate met claim to the rights or a delegate met with such arguments as the world now addresses to its ladies ANTOINETTE L. PROWN. From the Massachusetts Spy.

MESSES. EDITORS :- I saw with pleasure, in you paper of this morning, a contradiction of one of the absurd misstatements of the telegraphic reporter or of the Cleveland Woman's Rights Convention. Permit me to contradict another:

Permit me to contradict another:

'The harmony of the assembly was soon again threatened by the introduction of a letter from Rev. T. W. Higginson, of Worcester, asking the Convention to take up a collection for the purpose of risk than tracks on Worsell and tion to take up a collection for the purpose of raising a fund to print cheap tracts on Woman's Rights.

Mrs. Barker and Abbey Kelly objected, denounce

ing the Rev. gentleman as a heretic. To this charge, Lucy Stone replied in indignant terms, after which, a collection was taken up.

So far as I can ascertain, this startling statemen was manufactured out of the whole doth—the clerical cloth.) I have examined, with some curiosity, the Cleveland and Cincinnati newspapers, they give full reports of the debates, but make as kind of allusion to any such scene as is here denoted. they give full reports of the debates, but make no kind of allusion to any such scene as is here described. I suppose it, therefore, to be an absolute invention of the anonymous personage who controls the telegraph in that region. It could not be a thunder-storm which deranged the wires in this remarkable manner, for the laws of nature do not tell such lies. All I can say is, that when my friend, Abby Kelly Foster, calls me a heretic (except to her theory of the Constitution,) 'may be there to see.'

TELEGRAPHIC LIES. It is not possible to keep a newspaper in this our day free from false impressions and misrepresentations disseminated by means of the Telegraph. The dispatches arrive at all hours of the night, when no possibility exists of cross-examining them, and the only choice is to insert them as they are or to omit them. We often publish Election Returns and other advices received by Telegraph which we are sure must be wrong to the state of the state o but which we have no means of correcting, and fe constrained to give for what they are worth, les

constrained to give for what they are worth, learing our readers to give such weight to them as they
may seem entitled to, which is often very little.

We do not, however, remember any lormer instance in which the Telegraph was so grossly, systematically abused as in the reports re of the late Woman's Rights Convention at Clery land. We do not know the concector of these villanous reports—which appear to have been impelled by a determined intent to traduce and decire—but we shall probably chronicle his conviction and sentence to some State Prison as a forger one of these days. We advise him not to be in a hurry.

N. Y. Tribune.

WILLIAMS, PLUMB & CO., IMPORTERS AND WHOLESALE DEALERS I

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New York, Sept. 23, 1853.

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